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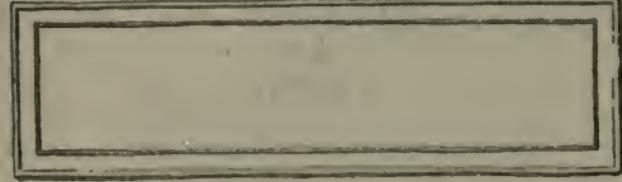
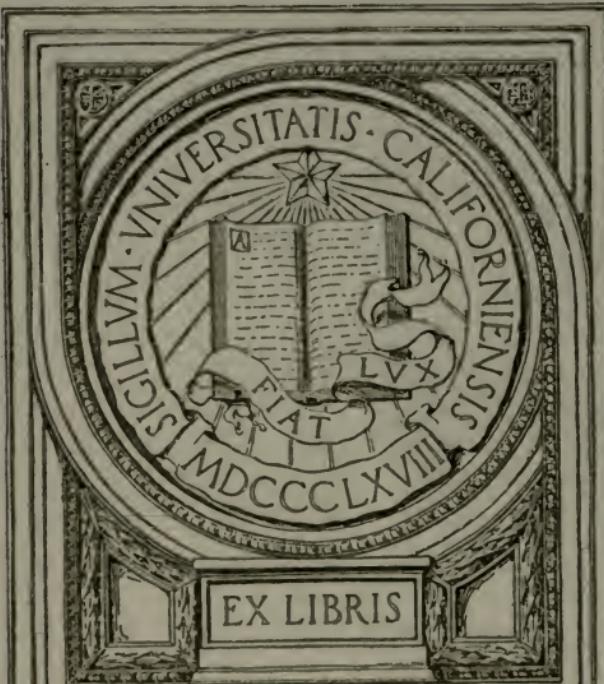


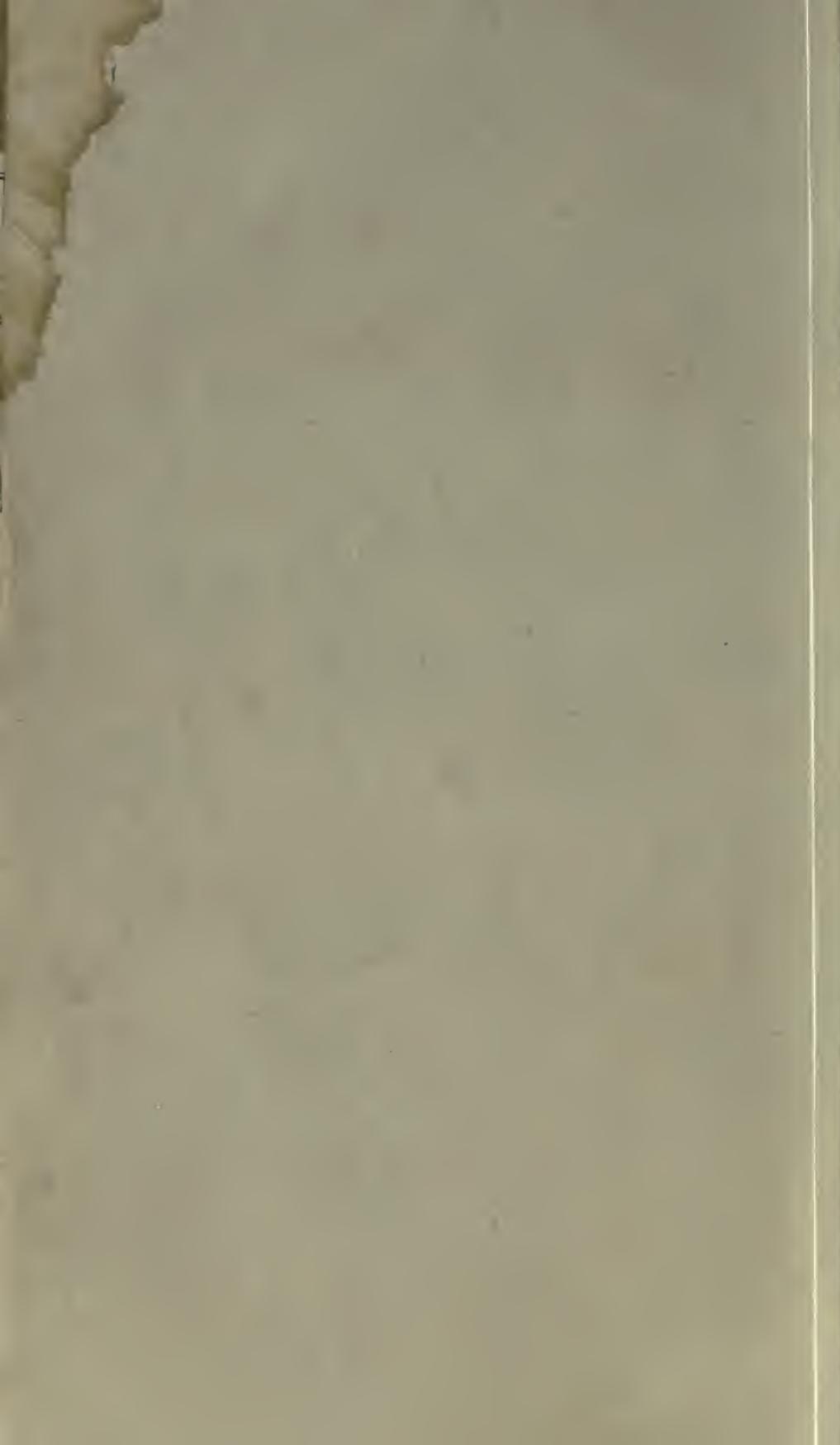
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VIDVUN-MODA-TARANGINEE;

OR,

Fountain of Pleasure to the Learned.

TRANSLATED INTO ENGLISH,

BY

MAHA-RAJA KALEE-KRISHNA BAHADUR,

OF SHOBA-BAZAR,

FROM THE SERAMPORE PRESS.

1832.

R3

বিদ্যমোদ তরঙ্গিণী

অর্থাৎ

ষড়দর্শনাদি সংকৃত সংগৃহীতা

সজ্জনস্বান্ত সন্তোষিণী

তত্ত্বাবার্থ ইংলণ্ডীয় ভাষয়।

মহারাজ শ্রীকালীকৃষ্ণ বাহাদুরেণানুবাদিতঃ

শাকে শিখাবদিষ্য সিদ্ধ বিধুপ্রমাণে।

শ্রীপূর্বরামপুর যন্ত্র সমুদ্দিতা স। ॥

॥ ১৭৫৩ ॥

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ADVERTISEMENT.

THIS tract contains a brief account of the mode of Hindu worship, as well as of the discussions kept up among different sects of Hindus, in support of the self-existence of the Supreme Creator.

The Translator of this work has to acknowledge the valuable assistance he has received from several of his literary friends in the progress of the translation, and more particularly from his much esteemed Cousin, Báboo Krishna-Chandra Ghosa.

The tract is taken from an original Sanskrit Work by CHIRUSJEEVEE of Gowr,* and is rendered into English in the hope that many may feel delighted and instructed at the perusal of a production which contains so much relative to the belief and worship of the inhabitants of Bengal.

KALEE KRISHNA.

SHOBA-BAZAR,
Calcutta, 15th Jan. 1832. }

* The name of a Province of Bengal lying on the banks of Gangá River, the ruins of the capital of which Province are still very extensive.

div

CHÁNÁKYÁ.

Introduction by the Author of the Chánakyá.

ନାନା ଶାସ୍ତ୍ରୋଦୃତଃ । ବକ୍ଷେ ରାଜନୀତିମୁକ୍ତ୍ୟ ।
ମର୍ଦ୍ଦ ବିଜମିଦଃ ଶାସ୍ତ୍ରଃ ଚାଣକ୍ୟଃ ମାରମଃ ଗୁହଃ ॥

THE Rajneeti or Ethics extracted by Chánakyá* from various shastras,† is considered the foundation of all moral works.

ମୂଳନ୍ତ୍ରଃ ପ୍ରବନ୍ଧ୍ୟାମି ଚାଣକ୍ୟେନ ଯଥୋଦିତଃ ।
ସମ୍ୟ ବିଜ୍ଞାନମାତ୍ରେଣ ମୂର୍ଖୀ ଭବତି ପଣ୍ଡିତଃ ॥

The principal maxims of it will be explained in the mode adopted by Chánakyá, by a perusal of which the dull become learned.

ବିଦ୍ୱତ୍ତୁଷ୍ଟ ନୃପତୁଷ୍ଟ ନୈବ ତୁଳ୍ୟଃ କଦାଚନ ।
ସ୍ଵଦେଶେ ପୂଜ୍ୟତେ ରାଜୀ ବିଦ୍ୱାନ୍ ମର୍ଦ୍ଦତ୍ ପୂଜ୍ୟତେ ॥ ୧ ॥

1. A learned man and a sovereign are not on an equality; since the former is respected every where, but the latter only in his own dominions.

* The proper name of a learned Hindoo sage.

† Shastras, (S. from Shas, to govern) a law, a rule for action, science, a book of laws or maxims, a book of real divine authority, a science.

পণ্ডিতে চ গুণাঃ সর্বে মুর্মুর্দোষাহি কেবলং ।
তমানুর্ম সহস্রে প্রাঞ্জ একে বিশিষ্যতে ॥ ১ ॥

2. A learned man is full of virtue ; an ignorant man, of vice ; consequently the former is preferred to a thousand brutes.

মাতৃবৎ পরদারেষ্য পরদুব্যেষ্য লোক্তুবৎ ।
আত্মবৎ সর্বভূতেষ্যঃ পশ্যতি স পণ্ডিতঃ ॥ ৩ ॥

3. Looking upon the wife of another with an eye of indifference ; on another's property as a mere trifle ; and considering one's self as on an equal footing with others, are gems visible only in a wise man.

কিং কুলেন বিশালেন গুণহীনস্ত্র যে নরঃ ।
অকুলীনোপি শাস্ত্রজ্ঞে দৈবতৈরপি পূজ্যতে ॥ ৪ ॥

4. What can nobility avail one who is destitute of virtue ? It is the man of letters, however ignoble his birth, who is greatly honoured.*

কৃপযৌবনসম্মতা বিশালকুলসম্মতবাঃ ।
বিদ্যাহীনান শোভন্তে নির্গন্ধাইব কিংশুকাঃ ॥ ৫ ॥

5. A beautiful youth of noble lineage, if he be illiterate, is not more agreeable than a kinsooka† without fragrance.

নক্ষত্রভূষণং চন্দে নারীণাং ভূষণং পতিঃ ।
পৃথিবী ভূষণং রাজা বিদ্যা সর্বস্য ভূষণং ॥ ৬ ॥

6. Stars add beauty to the moon ; husbands to women ; monarchs to the world, and learning to all.

* Even by the deities ; vide the original.

† A flower which has no fragrance, but is pleasing to the eye.

ମାତା ଶତ୍ରୁଃ ପିତା ବୈରୀ ଯେନ ବାଲୋ ନ ପାଠିତଃ ।
ମଭାମଧ୍ୟେ ନ ଶୋଭନ୍ତେ ହଂସମଧ୍ୟେ ବକ୍ତା ଯଥା ॥ ୭ ॥

7. Parents are the enemies of their children if they refuse them an education ; for they appear in society as herons among the flammions.

ବରମେକୋ ଶ୍ରୀ ପୁଲୋ ନଚ ମୂର୍ଖତିରପି ।
ଏକ ଚନ୍ଦ୍ରମୋ ହନ୍ତି ନଚ ତାରୀଗଣେରପି ॥ ୮ ॥

8. One accomplished son excels a thousand brutes ; even as one moon dispels darkness more than a multitude of stars.

ଲାଲଯେଣ ପଞ୍ଚ ବର୍ଷାଗି ଦଶ ବର୍ଷାଗି ତାଡ଼ଯେଣ ।
ପ୍ରାପ୍ତେ ତୁ ସୋଙ୍ଗେ ବର୍ଷେ ପୁଅର୍ବ୍ବ ମିତ୍ରବଦାଚରେଣ ॥ ୯ ॥

9. A child deserves to be caressed to the age of five ; to be chid to that of ten ; and to be treated as a friend from that of sixteen.

ଲାଲନେ ବହବୋ ଦୋଷାନ୍ତାଡ଼ନେ ବହବୋ ଶ୍ରଗାଃ ।
ତମାଂ ପୁଅର୍ବ୍ବ ଶିଷ୍ୟଙ୍କ ତାଡ଼ଯେନ୍ତୁ ଲାଲଯେଣ ॥ ୧୦ ॥

10. To rebuke a child or a student is more advisable than to caress them too often.

ଏକେନାପି ମୁରୁକ୍ଷେଣ ପୁର୍ବିତେନ ଦୁଗନ୍ଧିନୀ ।
ବାଦିତାଂ ତଦ୍ଵନାଂ ମର୍ଦ୍ଦାଂ ଦୁପୁଲ୍ଲେଣ କୁଳାଂ ଯଥା ॥ ୧୧ ॥

11. One tree in blossom from its fragrance surpasses many shrubs, even as a virtuous descendant surpasses others in a family.

ଏକେନାପି କୁରୁକ୍ଷେଣ କୋଟିରମ୍ଭେନ ବହିନୀ ।
ଦହତେ ତଦ୍ଵନାଂ ମର୍ଦ୍ଦାଂ କୁପୁଲ୍ଲେଣ କୁଳାଂ ଯଥା ॥ ୧୨ ॥

12. One unprolific tree by its native heat* burns up

* According to Hindoo philosophy.

a whole forest, just as one vicious son dishonours his progenitors.

দূরতঃ শোভতে মুর্খী লম্বশাটপটাবৃতঃ ।
তাবচ্ছ শোভতে মুর্খী যাবৎ কিঞ্চিন্নভাবতে ॥ ১৩ ॥

13. An uninstructed but well decorated person, appears at a distance to be well qualified until he speaks.

বিষাদপ্যমৃতঃ গুহ্যমেধ্যাদপি কাঞ্চনঃ ।
নোচাদপ্যত্তমাঃ বিদ্যাঃ স্তোরত্তুঃ দুষ্কুলাদপি ॥ ১৪ ॥

14. To extract nectar from poison,* to pick a gem from a filthy spot; to draw knowledge even from a vulgar person; and to choose a female of exquisite qualities even of ignoble birth, are advisable.

উৎসবে ব্যসনে চৈব দুর্ভিক্ষে শক্তবিগুহে ।
রাজন্বারে শ্বশানে চ যন্তিষ্ঠতি স বান্ধবঃ ॥ ১৫ ॥

15. He who adheres to us in pleasure, in misery, in misfortune, in the king's court, in conflicts, and in the cemetery, is a true friend.

পরোক্ষে কার্য্য হস্তারঃ প্রত্যক্ষে প্রিয়বাদিনঃ ।
বর্জয়েত্তাদৃশঃ মিত্রঃ বিষকুষ্টঃ পয়োমুখঃ ॥ ১৬ ॥

16. A friend who mars one's business in his absence, and speaks favourably in his presence, should be shunned as a bowl of poison, with milk at the brim.

সকৃদ্ধৃষ্টং মিত্রঃ যঃ পুনঃ সন্ধাতুমিছ্বতি ।
সম্ভুমুপগৃহাতি গর্ভমৰ্ষতরী যথা ॥ ১৭ ॥

17. A friend who having once become an enemy

* Hindoo sages maintain that nectar may be found in poison.

wishes to be reconciled, meets his fate like a pregnant crab.*

ନ ବିଶ୍ଵମେଦବିଶ୍ଵମ୍ଭୂତଃ ମିତ୍ରପାପି ନ ବିଶ୍ଵମେତ୍ ।
କଦାଚିତ୍ କୁପିତଃ ମିତ୍ରଃ ସର୍ବଦୋଷଃ ପ୍ରକାଶଯେତ୍ ॥ ୧୮ ॥

18. Neither a stranger, nor a friend ought to be relied on, lest in case of his being irritated he should reveal our defects.

ଜାନୀଯାଏ ପ୍ରେସଣେ ଭୂତ୍ୟାନ୍ ବାନ୍ଧବାନ୍ ବ୍ୟମନାଗମେ ।
ମିତ୍ରପଦି କାଲେ ଚ ଭାର୍ଯ୍ୟାକ୍ଷମ ବିଭବକ୍ଷୟେ ॥ ୧୯ ॥

19. A servant is tried in servitude ; a kinsman, in affliction ; a companion, in calamity ; and a consort in adversity.

ଉପକାରଗୃହୀତେନ ଶକ୍ରଗୀ ଶକ୍ରମୁଦ୍ରରେତ୍ ।
ପାଦଲଗ୍ନଃ କରମ୍ଭେନ ବଣ୍ଟବେନେବ କଣ୍ଟକଃ ॥ ୨୦ ॥

20. To shew kindness to a foe is the means of subduing another : just as one thorn is made instrumental in removing another.

ନ କଶ୍ଚିତ୍ କମ୍ୟାଚିମିତ୍ରଃ ନ କଶ୍ଚିତ୍ କମ୍ୟାଚିଦ୍ବୁଦ୍ଧିପୁଃ ।
କାରଣେନ ହି ଜାନାତି ମିତ୍ରାଣି ରିପବନ୍ତଥା ॥ ୨୧ ॥

21. No man is known to be either a friend or an enemy, until his actions discover it.

ଦୂର୍ଜନଃ ପ୍ରିୟବାଦୀଚ ନୈତଦ୍ଵିଶାସକାରଗଃ ।
ମଧୁ ତିଷ୍ଠିତି ଜିହ୍ଵାଗ୍ରେ ହଦୟେ ତୁ ହଲାହଳଃ ॥ ୨୨ ॥

22. A wicked person though full of mildness of speech, should never be trusted, for his heart is full of deceit.

* This animal, it is known, after delivery loses life; for during pregnancy her intestines are devoured by her young.

दुर्जनः परिहर्त्वेयो विद्ययालङ्कृतोऽपि मः ।
मणिना भूषितः सर्पः किमनौ न भयक्षरः ॥ २३ ॥

23. It is advisable to shun a wicked person, though he be endowed with knowledge, just as a serpent, even possessed of a gem* inspires terror.

सर्पः क्रूरः खलः क्रूर मर्पां त्रूपतरः खलः ।
मन्त्रोषधिवशः सर्पः खलः केन निवार्यते ॥ २४ ॥

24. A serpent, and a wicked man, are both cruel, but the latter is much more dangerous than the former, for he cannot be subdued by any body, whereas the former may be subdued by charms.

नदीनां शत्रुपाणीनां नथिनां शृङ्गिणां तथा ।
विश्वामो नैव कर्त्तव्यः स्त्रीयुराजकुलेभूच ॥ २५ ॥

25. Beasts with long claws, rivers, quadrupeds with horns, men with weapons, women, and monarchs, are not to be trusted.

हस्ती हस्तमहम्नेण शतहस्तेन वाजिनः ।
शृङ्गिणो दशहस्तेन स्तानत्यागेन दुर्जनः ॥ २६ ॥

26. It is absolutely necessary to flee a thousand paces from elephants; a hundred from horses; ten from horned animals, and to avoid bad company.

आपदर्थां धनां रक्षेऽ दारान् रक्षेद्वैरपि ।
आत्मानां सततां रक्षेद्वैरपि धनैरपि ॥ २७ ॥

27. Wealth should be preserved to prevent misfortune; a wife should be protected by wealth; but one's own self should always be preserved above wealth and wife.

* Some of the serpents are said by Hindoo Philosophers to have gems in their heads.

পরদারান্পরদুব্যং পরীবাদং পরস্য চ ।
পরীহাসং গ্রেঃ স্থানে চাপল্যঞ্চ বিবর্জয়েৎ ॥ ২৮ ॥

28. One should abstain from committing fornication, depriving others of their goods, calumniating any one, deriding superiors, and being unsteady in his mind.

ত্যজেদেকস্তুলস্যার্থে গ্রামস্যার্থে কুলস্ত্যজেৎ ।
গ্রামং জনপদস্যার্থে আত্মার্থে পৃথিবীস্ত্যজেৎ ॥ ২৯ ॥

29. A person should sacrifice himself for his family ; his family for his native city ; his native city for his country, and the world for his life.

চলত্যকেন পাদেন তিষ্ঠত্যকেন বুদ্ধিমান্ত ।
মা সমীক্ষ্য পরং স্থানং পূর্বমায়তনং ত্যজেৎ ॥ ৩০ ॥

30. A wise man moves with one foot, stands fast with the other, and does not quit the station he occupies, without well considering that to which he intends to go.

লুক্ষমর্থেন গৃহীয়াৎ ক্রুদ্ধমঞ্জলি কর্মণা ।
মূর্ধ্য ছন্দোনুবৃত্তেন তথা তথ্যেন পণ্ডিতং ॥ ৩১ ॥

31. An avaricious man is delighted with riches ; an arrogant man with submissive entreaties ; a fool with flattery, and an intelligent person with truth.

অর্থনাশং মনস্তাপং গৃহে দুঃচরিতানি চ ।
বঞ্চনঞ্চাপমানঞ্চ মতিমান্ত প্রকাশয়েৎ ॥ ৩২ ॥

32. The loss of fortune, grief of mind, family discord, deceitfulness and disgrace ought not to be divulged by a wise man.

ধনধান্যপ্রয়োগেষু তথা বিদ্যাগমেষু চ ।
আহারে ব্যবহারে চ ত্যক্তলজ্জঃ সদী ভবেৎ ॥ ৩৩ ॥

33. In acquiring wealth and knowledge, in gathering corn, in taking meals, and in dealing with others, bashfulness must be laid aside.

ধনিনঃ শ্রোত্রিয়ো রাজা নদী বৈদ্যন্ত পঞ্চমঃ ।
পঞ্চ যত্র ন বিদ্যন্তে তত্র বাসং ন কারয়েৎ ॥ ৩৪ ॥

34. No man ought to reside in a country where there is no wealthy man, brahman, priest, monarch, river, or physician.

যমিন্দেশে ন সম্মানো ন প্রীতির্ন্ত বাস্তুবাঃ ।
নচ বিদ্যাগমঃ কশ্চিত্তু দেশং পরিবর্জয়েৎ ॥ ৩৫ ॥

35. In a country where honour, affection, friends, or learning are not to be obtained, one should not reside.

মনসা চিন্তিতু কর্ম বচনা ন প্রকাশয়েৎ ।
অন্যলক্ষিত কার্য্যন্য যতঃ সিদ্ধির্জায়তে ॥ ৩৬ ॥

36. To ponder a design in the mind, is better than to declare it by the mouth, for when it is so done, it falls short of success.

কুদেশঞ্চ কুবৃত্তিঞ্চ কুভার্য্যাং কুনদীং তথা ।
কুদুর্ব্যঞ্চ কুভোজ্যঞ্চ বর্জয়েচ বিচক্ষণঃ ॥ ৩৭ ॥

37. A waste country, an illicit profession, an ill-natured wife, a filthy river, disgusting things, and unwholesome eatables, are to be avoided by a prudent man.

খণ্ডশেষো হ প্রিশেষশ্চ ব্যাধিশেষস্তুথৈব চ ।
পুনশ্চ বর্দ্ধতে যম্মান্তর্মাণ শেষং ন কারয়েৎ ॥ ৩৮ ॥

38. To liquidate debts, to extinguish fire, and to remove disease are advantageous ; for if they remain, they increase.

চিন্তাজ্জরো মনুষ্যাগৰ্ব্ব বন্দ্রাগামাতপো জ্বরঃ ।
অসৌভাগ্যং জ্বরঃস্ত্রীগামশ্বানাং মৈথুনংজ্বরঃ ॥ ৩৭ ॥

39. Anxiety is the fever of the mind ; the burning sun acts like a fever on clothes ; widowhood is the fever of women, and sexual intercourse the fever of horses.

অস্তি পুন্নো বশে যস্য ভৃত্যে। ভার্য্যা তথৈবচ ।
অভাবে সতি সন্তোষঃ স্বর্গস্থাহনো মহীতলে ॥ ৪০ ॥

40. He who, though destitute of wealth, has his son, his servant, and his wife under his control, is happy and enjoys a heaven on earth.

দুষ্টা ভার্য্যা শচৎ মিত্রৎ ভৃত্যাচ্ছান্তরদায়কঃ ।
সমর্পেচ গৃহে বাসো মৃত্যুরেব ন সৎশযঃ ॥ ৪১ ॥

41. An unchaste wife, a false friend, a servant who replies, and residence in a house which contains a serpent, are equal to death.

মাতা যস্য গৃহে নাস্তি ভার্য্যা চাপ্তিযবাদিনী ।
অরণ্যং তেন গন্তব্যং যথা রং গৃহং ॥ ৪২ ॥

42. He who has no mother in his house, and an abusive wife, may as well go into the forest ; for it cannot be more disagreeable than his house.

খণকর্ত্তা পিতা শক্রমাতাচ ব্যভিচারিণী ।
ভার্য্যা রূপবতী শক্রঃ পুন্নঃ শক্ররপণিতঃ ॥ ৪৩ ॥

43. The father who dies leaving an unpaid debt ; the mother who forsakes the paths of virtue ; the wife who is possessed of exquisite beauty, and the son who lacks wisdom, are enemies.

কোকিলানাং স্বরোৱপং নারী রূপং পতিবৃত্ত ।
বিদ্যারূপং কুরুপাণাং ক্ষমা রূপং তপস্বিনাং ॥ ৪৪ ॥

44. The voice constitutes the beauty of the kookil ; conjugal fidelity is the beauty of a wife ; learning, that of an ugly man ; and mercy, that of a religious ascetic.

অবিদ্য জীবনং শূন্যং দিক শূন্যা চেদবান্ধবা ।
পুত্রহীনং গৃহং শূন্যং সর্বশূন্যা দরিদ্রতা ॥ ৪৫ ॥

45. Existence without learning ; a country without a friend ; a house without children, is a blank ; but poverty is an universal blank.

অদাতা বৎশদোষেণ কর্মদোষাদরিদ্রতা ।
উন্মাদো মাতৃদোষেণ পিতৃদোষেণ মুর্খতা ॥ ৪৬ ॥

46. Parsimony comes from some fault in one's ancestry ; poverty is the fault of circumstances ; madness comes through the mother, and ignorance through the father.

গুরুরগ্নির্বিজাতীনাং বর্ণনাং বুঞ্জণো গুরুঃ ।
পাতিরেকে গুরুঃ স্ত্রীগাং সর্বত্রাভ্যাগতে গুরুঃ ॥ ৪৭ ॥

47. Fire is the spiritual guide of the twice-born ; the brahmun is the guide of the other orders ; the husband is the spiritual director of the wife ; but a guest is to be regarded by all as equal to a spiritual guide.

অতিদর্পে হতা লক্ষা অতি মানে চ কৌরবাঃ ।
অতিদানে বলির্বদ্ধঃ সর্বমত্যন্তগর্হিতং ॥ ৪৮ ॥

48. Extreme haughtiness caused the destruction of Lunka ;* pride that of the family of Kooroo ;† and pro-

* Ceylon.

† The name of a monarch who reigned at Hustina poora, or Delhee.

digality the ruin of Vulee;* wherefore excess in any thing is to be abhorred.

বস্ত্রহীনস্তুলক্ষারো ঘৃতহীনঞ্চ ভোজনং ।
স্তনহীনাচ যা নারী বিদ্যাহীনঞ্চ জীবনং ॥ ৪৯ ॥

49. Ornament without dress, food without butter (ghee), and a woman without a good bust, and a man without learning, should be avoided.

ভোজ্যং ভোজনশক্তিং রতিশক্তির্বরাঃ স্ত্রীয়ঃ ।
বিভবে দানশক্তিং নাল্লম্য তপসঃ ফলং ॥ ৫০ ॥

50. Eatables, and appetite, a handsome maid, the power of sensual gratification, liberality and wealth, are not to be obtained without great religious merit.

পুত্রপ্রয়োজনা দারাঃ পুত্রঃ পিতৃপ্রয়োজনঃ ।
হিতপ্রয়োজনং মিত্রং ধনং সর্বপ্রয়োজনং ॥ ৫১ ॥

51. Wives are desired for offspring ; sons for the oblation of cakes ; friends for benefits, and wealth for every thing.

দুর্লভং প্রাকৃতং বাক্যং দুর্লভঃ ক্ষেমকৃত্মুতঃ ।
দুর্লভা সদৃশী ভার্যা দুর্লভঃ স্বজনঃ প্রিয়ঃ ॥ ৫২ ॥

52. Elaborate speeches ; a learned son of congenial disposition ; and an affectionate friend, are not easily to be found.

শৈলে শৈলে ন মাণিক্যং মৌক্তিকং ন গজে গজে ।
সাধবো নহি সর্বত্র চন্দনন বনে বনে ॥ ৫৩ ॥

53. Rubies are not to be found in every rock, nor

* The name of a certain Raja, whose kingdom was on the banks of the Narmada river.

pearls in the skull of every elephant,* nor an upright person every where, nor sandal-wood in every desert.

অশোচ্যানির্ধনঃ প্রাজ্ঞোৎশোচ্যঃ পশ্চিতবান্ধবঃ ।
অশোচ্যা বিধবা নারী পুত্রপৌত্রপ্রতিষ্ঠিতা ॥ ৫৪ ॥

54. A prudent man although destitute of fortune, a learned friend, and an aged widow blessed with children, have nothing to regret.

অবিদ্যঃ পুরুষঃ শোচ্যঃ শোচ্যঃ মৈথুনমপ্রজঃ ।
নিরাহারঃ প্রজাঃ শোচ্যঃ শোচ্যঃ রাজ্যমরাজকঃ ॥ ৫৫ ॥

55. A man void of knowledge, sexual intercourse without begetting offspring, starving subjects, and a kingdom in a state of anarchy, are distressing.

কুলীনঃ সহ সন্ত্রক্ষঃ পশ্চিতেঃ সহ মিত্রতাৎ ।
জ্ঞাতিভিশ্চ সমঃ মেলঃ কুর্বাণে ন বিনশ্যতি ॥ ৫৬ ॥

56. Relationship with noble men, friendship with the wise, and reconciliation with kinsmen, will never cause a man's destruction.

কষ্টা বৃত্তিঃ পরাধীনা কষ্টো বাসো নিরাশ্যঃ ।
নির্ধনো ব্যবসায়শ্চ সর্বকষ্ট। দরিদ্রতা ॥ ৫৭ ॥

57. A dependant life, an unsheltered lodging, and profitless traffic, are greatly irksome ; but poverty exceeds them all.

তন্ত্রস্য কুতো ধর্ম্মো দুর্জনস্য কৃতঃ ক্ষমা ।
বেশ্যানাংশ্চ কৃতঃ স্নেহঃ কৃতঃ সত্যং কামিনাং ॥ ৫৮ ॥

58. A robber is a stranger to piety ; a vicious person to lenity, a prostitute to affection ; and a profligate to rectitude.

* A pearl fabled to be produced in the head of an elephant.

প্রেষিতস্য কুতো মানঃ কোপনস্য কুতঃ সুখঃ ।
স্ত্রীণাঃ সতীত্বঃ কুতঃ কুতঃ প্রীতিঃ খলস্য চ ॥ ৫৯ ॥

59. One under another's authority has no honour ; one that is passionate, no happiness ; females, no chastity ; and the cruel, no friendship.

দুর্বলস্য বলঃ রাজা বালানাঃ রোদনঃ বলঃ ।
বলঃ মুর্খস্য মৌনিত্বঃ চৌরাগামন্তঃ বলঃ ॥ ৬০ ॥

60. A king is the strength of the weak ; crying, that of children ; taciturnity, that of the ignorant ; and falsehood, that of thieves.

যো ক্ষুবাণি পরিত্যজ্য অক্ষুবঃ পরিসেবতে ।
ক্ষুবাণি তস্য নশ্য স্তি অক্ষুবঃ নষ্টমেব চ ॥ ৬১ ॥

61. He who leaves a certainty for an uncertainty, undoes the former, and renders the latter useless.

শুক্লঃ মাঃ সঃ স্ত্রিয়ো বৃদ্ধা বালার্কস্তুরণঃ দধি ।
প্রতাতে মৈথুনঃ নিদু সদ্যঃ প্রাণহরাণি ষট্ট ॥ ৬২ ॥

62. Stale flesh, connection with an old woman, the beams of the rising sun, fresh curds, carnal enjoyment, and sleeping in the morning, are the six things that prove fatal to life.

সদ্যোমাঃ সঃ নবান্নঃ বালা স্ত্রী ক্ষীরভোজনঃ ।
ঘৃতমুষ্ণেদকঁক্ষেব সদ্যঃ প্রাণকরাণি ষট্ট ॥ ৬৩ ॥

63. Fresh meat, new rice, a young woman, milk, fresh butter, and hot water, are the six things which promote health.

মিঃ হাদেকঃ বকাদেকঃ ষট্ট শুনস্ত্রীণি গদ্দভাঃ ।
বায়নাঃ পঞ্চ শিক্ষেক চতুর্বি কুক্তাদপি ॥ ৬৪ ॥

64. Man should learn one virtue from the lion ;

another from the heron ; six virtues from the dog ; three from the ass, five from the crow, and four from the cock.

প্রভূতমন্ত্রকার্য্যাম্বা যো নরঃ কর্তৃমিছ্বতি ।
সর্বারম্ভেন তৎকুর্য্যাম্ব সিংহাদেকং প্রকীর্তিতং ॥ ৬৫ ॥

65. He who is required to execute either an easy or an arduous task, must use such efforts to do so, as shall equal those of a lion.

সর্বেন্দ্রিয়াণি সংযম্য বকবৎ পতিতো জনঃ ।
কালদেশোপপন্নানি সর্বকার্য্যাণি সাধয়েৎ ॥ ৬৬ ॥

66. A learned man ought to restrain his passions like a heron, considering the fitness of the time and place for executing every action.

বহুশী স্বন্মসন্তুষ্টিঃ সুনিদৃঃ শীঘ্রচেতনঃ ।
প্রভূতক্ষণ শূরশ জাতব্যঃ ষট্টশুনো গুণঃ ॥ ৬৭ ॥

67. Greediness, contentment with little, sound sleep, vigilant watching, gratitude and fortitude are virtues inherent in the dog, and are to be learnt from it.

অবিশ্রামং বহেন্দারং শীতোষ্ণং ন বিন্দতি ।
সমন্তোষমুথা নিত্যং ত্রীণি শিক্ষেত গদ্বৰ্ভাম্ব ॥ ৬৮ ॥

68. Unweariness in carrying burdens, indifference to cold and heat, and constant happiness are the three faculties belonging to the ass, and are to be imitated by men.

গৃঢ়মেথুনধর্মং কালে কালে চ সংগৃহং ।
অপ্রমাদমনালস্যং চতুঃ শিক্ষেত বায়সীম্ব ॥ ৬৯ ॥

69. Secret enjoyment, intrepidity, assiduity, providence for the future, and agility, are the virtues remarkable in the crow, and should be learnt by men.

যুদ্ধঃ প্রাতৰ্ক্ষানঃ ভোজনঃ সহ বন্ধুভিঃ ।
স্ত্রিয়মাপন্নাতাঃ রক্ষেত্তুঃ শিক্ষেত কুক্ষটাঃ ॥ ৭০ ॥

70. The art of fighting, rising betimes, partaking meals with one's brethren, and protecting women in adversity, are the four virtues of the cock, which ought to be copied from it.

কোংতিভারঃ সমর্থানাঃ কিংদূরঃ ব্যবসায়িনাঃ ।
কো বিদেশঃ সবিদ্যানাঃ কঃ পরঃপ্রিয়বাদিনাঃ ॥ ৭১ ॥

71. A powerful man regards no burden; a tradesman no distance; to a learned man no country is foreign, and a fine speaker finds no enemy.

আপদাঃ কথিতঃ পত্রা ইন্দ্রিয়াগামসঃয়মঃ ।
তজ্জযঃ সন্তানাঃ মার্গে যেনেষ্টঃ তেন গম্যতাঃ ॥ ৭২ ॥

72. Ungoverned passion is the path to misery, the suppression of it is the road to happiness; a man may therefore follow either at his own option.

নচ বিদ্যাসমো বন্ধুর্চ ব্যাধিসমো রিপুঃ ।
নচাপত্যসমঃ মেহো নচ দৈবাঃ পরঃবলঃ ॥ ৭৩ ॥

73. There is no friend like learning, no enemy like sickness, and no affection like that of the divinity.

সমুদ্রাবরণা ভূমিঃ প্রাকারাবরণঃ গৃহঃ ।
নরেন্দ্রাবরণা দেশাশ্চরিত্রাবরণঃ স্ত্রিযঃ ॥ ৭৪ ॥

74. The sea defends the earth; a wall, the roof; a king, the nation; and modesty, a woman.

যৃতকুস্তসমা নারী তপ্তাঙ্গারসমঃ পুমানঃ ।
তমাদ্যৃতঃ বহিঃ নৈকত্র স্থাপয়েন্দুধঃ ॥ ৭৫ ॥

75. A woman is like a vessel filled with clarified

butter, a man like burning coal ; wherefore a wise man should not leave these two together.

ଆହାରୋ ଦ୍ଵିଗ୍ରଣଃ ଶ୍ରୀଗାଂ ବୁଦ୍ଧିସ୍ତାମାଂ ଚତୁର୍ଗଣା ।

ବ୍ୟବସାୟଶ୍ଚ କାମଶଚାନ୍ତିଗ୍ରଣଃ ମୃତଃ ॥ ୭୬ ॥

76. Women surpass men in a two-fold degree as it regards understanding, in a six-fold degree as to business, and in an eight-fold degree as to concupiscence.

ଜୀର୍ଣ୍ଣମନ୍ତ୍ରାଂ ପ୍ରଶାଂସିଯାଏ ଭାର୍ଯ୍ୟାଙ୍ଗ ଗତଯୌବନାଂ ।

ରଣାଂ ପ୍ରତ୍ୟାଗତାଂ ଶୂରାଂ ଶମ୍ୟଙ୍ଗ ଗୃହମାଗତାଂ ॥ ୭୭ ॥

77. Food that can be digested, a woman whose youth has passed innocently, a hero returned from battle, and the corn brought home, are desirable.

ଅମ୍ବନ୍ତୁଷ୍ଟା ଦ୍ଵିଜା ନଷ୍ଟାଃ ମନ୍ତୁଷ୍ଟା ଇବ ପାର୍ଥିବାଃ ।

ସଲଜ୍ଜା ଗଣିକା ନଷ୍ଟା ନିର୍ଲଜ୍ଜାଶ୍ଚ କୁଳନ୍ତ୍ରିଯଃ ॥ ୭୮ ॥

78. Discontent in a brahmun, passiveness in a monarch, modesty in a harlot, and unchastity in noble women, are ruinous.

ଅବଂଶପତିତୋ ରାଜା ମୂର୍ଖପୁତ୍ରଶ୍ଚ ପଣ୍ଡିତଃ ।

ଅଧନେନ ଧନାଂ ପ୍ରାପ୍ୟ ତୃଣବନ୍ଧନ୍ୟତେ ଜଗଃ ॥ ୭୯ ॥

79. A plebeian raised to the crown, the learned son of an ignorant man, and a worthless person possessed of wealth, despise the world as though it was but grass.

ବୃକ୍ଷହାପି ନରଃ ପୂଜ୍ୟା ଯମ୍ୟାସ୍ତି ବିପୁଲାଂ ଧନଃ ।

ଶଶିନନ୍ତଲ୍ୟବଂଶୋଃପି ନିର୍ଧନଃ ପରିଭୂଯତେ ॥ ୮୦ ॥

80. A man of wealth is respected even though he should destroy a brahmun's life ; but one who is even of the noblest parentage, if destitute of money, is despised.

নান্তিক উবাচ ।

স্বর্গঃ কুত্রাচ কুত্র দৈবত কুলঃ কুত্রাথ জন্মান্তরঃ ॥ ১৮ ॥

18. The Atheist answered, " What folly is it to say that there are Heavens, Deities, and another state of existence ? "

মীমাংসক উবাচ ।

অংহো বেদ পুরাণমধ্য বিলম্বস্তুনি কিৰ্তি নিন্দসি ॥ ১৯ ॥

19. Meemámsaka replied, " Alas ! on what ground can the ordinances in the Vedas and Puráñas be considered absurd ! "

নান্তিক উবাচ ।

প্রামাণ্যঃ কিমু যান্তি বঞ্চকৃতা বেদাঃ পুরাণাদয়ো যে
চাতীন্ত্রিয় সর্ববস্তু কথয়া বঞ্চন্তি সর্বঃ জগৎ ॥ ২০ ॥

20. The Atheist added in defence, " The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

মীমাংসক উবাচ ।

কথমহো বিনৈব কর্ম মুখদুঃখাদি ভোগীপুরুষঃ ॥ ২১ ॥

21. Meemámsaka replied, "Without holy actions no soul can expect ease, or avoid affliction."

ନାସ୍ତିକ ଉବାଚ ।

ଅହୋ କୁତ୍ର କର୍ମ କେନ ଦୃଷ୍ଟଂ କଦା କେନ ବୋପାର୍ଜିତଂ ଜନ୍ମା
ଭରେ କୃତମିତି ଚେତ ତଦେବ ନାସ୍ତି ପ୍ରମାଣାଭାବାତ । ମୁଖ ଦଃଖା
ଦିକଂ ପୁନଃ ପ୍ରବାହ ସର୍ଵତର୍ଯ୍ୟା ଶରୀରିଣୀ ମନିଯତଂ । ବନ୍ଧୁତୋ ଜ
ଗଦେତଦ୍ସଦିତି ସର୍ବ ମିଦଂ ଭ୍ରମଏବ ॥ ୨୨ ॥

22. The Atheist maintained his argument in these words, "Alas ! who has seen what are called actions ? Who has laid up a store of them ? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

ମୀମାଂସକପରାଭବଃ ।

ଇତ୍ୟାକର୍ଣ୍ୟ ଚକିତେ ତୁଷ୍ଟିଭ୍ରୂତେ ମୀମାଂସକେ ବେଦାନ୍ତି ॥ ୨୩ ॥

23. The expostulation of Meemámsaka continuing to make an evident impression and to cause great agitation, as well as silence in the assembly, Vedántee thus proceeded :—

ବେଦାନ୍ତ୍ୟବାଚ ।

ଅହୋ ଜଗଦେତର୍ଯ୍ୟବେତି ସତ୍ୟମୁକ୍ତଂ ତ୍ରୀମନ୍ତିଃ କିନ୍ତୁ ଏକଂ
ବ୍ରୁକ୍ଷମତ୍ୟ ଭୂତ ମାନ୍ତ୍ରେ ସମ୍ମିଳନେତମିଥ୍ୟାଭୂତମପି ସତ୍ୟତର୍ୟ ପ୍ରତି
ଭାତି ॥ ୨୪ ॥

24. "It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

নাস্তিক উবাচ ।

সাধু সাধু কিঞ্চিত্ত্বাত্ত্ব প্রবিষ্টোসি । পরস্ত কীদৃক তদ্বুদ্ধ
ভবতাৎ ॥ ২৫ ॥

25. The Atheist replied, "May you enjoy praise for your judgment and sound reasoning ! but give us some exemplification of the Divine nature."

বেদান্ত্যবাচ ।

ক্রিযাহীন মনাকারণ নির্ণয়ে পরম মহৎ । তদ্বুদ্ধ পর
মানন্দ মবাঙ্গুনসগোচরণ ॥ ২৬ ॥

26. The Vedántee proceeded, "I am the follower of Him who is independent of actions, formless, without the property of matter, a most excellent Spirit, ever happy in himself, and out of the reach of our conception and perception."

নাস্তিক উবাচ ।

জগন্মূর্বৈবেতি ভবন্ত্বত্প্রে কিৰ্ত্তন কথ্যতে বুদ্ধ নিরর্থক
তৎ । আকারশূন্যেন গতক্রিয়েণ কর্তব্য মেতেন কিমস্তি লো
কে ॥ ২৭ ॥

27. The Atheist continued, "If the universe be said to be an imaginary thing, why do you vainly support

your ideas of its existence? and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and immaterial?"

বেদান্তিপরাভবঃ ।

ইত্যাকর্ণ্য চকিতে তৃষ্ণীংভূতে বেদান্তিনি ॥ ২৮ ॥

28. Vedántee, on hearing this was somewhat abashed, and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyáika.

সম্মিতং সর্বে নৈয়ায়িক মুখমবলোকযন্তিম ॥

তার্কিকঃ সাটোপং ।

কথ মহো কিৰ্ত্তে ভবান্ম স্বমত মপরিষ্কুরৱেৰ । পশ্য
অভালয়ন্নেৰ নিজোক্তিদোষানন্যোক্তিমুক্ত্যা তরলীকৱোষি ।
অমুন্দরাক্ষোয় মিতি ক্রুবাণঃ কাণোহি হাস্যান্নদত্তা মুপে
তি ॥ ২৯ ॥

29. The Theologist or Tárkika then began his discourse with a boast, " How strange is it, that without amending your own conduct, you detect the defects of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

নান্তিকঃ স্বগতং ।

আঃ যুক্তিধারাবধিৰ্গামস্মাকং পুৱতঃ প্রচণ্ড সমীরণইবায়
মুপাস্থিতঃ ইতি চিন্তয়নপ্যাহ । আকর্ণয় তাৰমতমস্মাকং ।
ন স্বর্গী নৈবজন্মান্যদপি ন মৱকো নাপ্যধৰ্ম্মো নধৰ্ম্মঃ

কর্ত্তা নৈবাস্য কঢ়িৎ প্রভবতি জগতো নৈবভর্তা নহর্তা ।
প্রত্যক্ষান্যন্ম মানং ন সকল ফলভূদ্দেহভিন্নো ধন্তিকশ্চ
মিথ্যাভূতে সমস্তে প্যনুভবতি জনঃ সর্বমেত দ্বিমোহাং ॥
৩০ ॥

30. The Atheist now being somewhat elated, began to exclaim, "We are like clouds charged with rain as it regards deliberating on conclusive reasonings; but ah! this man has come among us like a violent gust of wind." Pondering thus, he continued as follows, "Listen to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

নাস্তিকপুনঃকথনং ।

কিঞ্চ অহিৎসা পরমোধম্মঃপাপমাত্র প্রপীড়নং । অপরা
ধীনতা মুক্তিঃ সর্ণোধভিলবিতাশনং । স্বদারপরদারেযু য
থেছেৎ বিহরেৎ সদা । গ্রুশিষ্য প্রণালীঞ্চ ত্যজেৎ স্বহিত
মাচরন্ম ॥ ৩১ ॥

31. The Atheist proceeded, "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of

the sensual passions ought to be free from ceremonious restriction. There is no need of any distinction as to Priests or Disciples; and if you are desirous of being happy you will do well to adhere to all this."

তার্কিকঃ সোপহাসং ।

সাধু রে সাধু যদি প্রতিক্ষানন্দ্যমানং তহি ভবাদৃশে দূরবি
দেশ মাগতে চরন্ত বৈধব্য বিধান মঙ্গনাঃ। অদর্শনেনৈব যতঃ
শরীরিণো বিদেশ্যানস্য মৃত্যেচ তুল্যতা ॥ ৩১॥

32. The Theologist now replied sarcastically, " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

নান্তিক উবাচ ।

অহো মৃতন্য ন পুনর্দর্শন মিতি নিশ্চয়ঃ শরীরাদিনা শাস্যস্থয়
মেব সাক্ষাৎকৃতত্ত্বাত । বিদেশং গতস্যত্ত পুনর্দর্শনসন্তাবনা
ন্তোতি ন সাম্যং । ৩৩ ॥

33. The Atheist replied in return, " Is it not wonderful to compare nonentity to a want of presence? for when one is alive, there is a hope of seeing him; but not when he is defunct."

তার্কিক উবাচ ।

কথমুৎকটকোটিক সন্তাবনয়া নান্তি র্ভবতি ॥ ৩৪

34. The Theologist enquired, " Why may not absence from sight be supposed absence from the body, as the cause of lamentation ? "

ନାସ୍ତିକ ଉବାଚ ।

ପତ୍ରାଦିଦ୍ଵାରାଂସିଗତବାର୍ତ୍ତନାଂ କଥ ମାର୍ତ୍ତିଃ ॥ ୩୫ ॥

35. The Atheist replied, " Because living in a foreign country proves a person's existence, and gives one hopes of hearing from him ; there is therefore no need of any lamentation."

ତାକିକ ଉବାଚ ।

ସ୍ଵାଗତ ମେବ ତହିଁ ଅନୁମାନ ମପି ପ୍ରମାଣଂ ଯତ୍ତଦୀଯ ଲିପ୍ୟାଦି
ଜୀବତ ସ୍ତର୍ଯ୍ୟାବଧାରଣେନ ନାର୍ତ୍ତିର୍ବତି । ଏବଂ ଶବ୍ଦସ୍ୟାପ୍ୟ ପ୍ରାମାଣ୍ୟ
ଆପ୍ତବାକ୍ୟାଦୌ ବିଶ୍ୱାସାଭାବା ରିଖିଲପ୍ରବୃତ୍ତି ନିରୋଧଃ ମ୍ୟାଂ ।
ମ୍ୟାଚ ଭବାଦୃଶାଂ ମୁକୁତୈବ ଶ୍ରେସୀତି ଶଦୋପି ପ୍ରମାଣତ୍ୱେନ
ସ୍ଵାକାର୍ଯ୍ୟଏବ ତ୍ରୀମନ୍ତିଃ ॥ ୩୬ ॥

36. The Theologist then said, " If the existence of a person be believed merely through the channel of letters, why may not the writings of the Prophets be firmly believed ? Let then this Atheist be silenced by such reasoning."

ନାସ୍ତିକଃ ମଙ୍ଗୋଭଂ ।

ଭବତ୍ ନାମାନୁମାନଂ ଶଦୋପି ପ୍ରମାଣଂ ତଥାପି କଥ ମୀଶ
ରାଦିମନ୍ତିଃ ॥ ୩୭ ॥

37. The Atheist with much confusion made this acknowledgement, “ Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved by discussions.”

তার্কিক উবাচ ।

কার্য্যাদৈ রনুমীয়তে সভগবান् কার্য্যঞ্চ সৃষ্ট্যাদিকং ।
নাস্তেচেদয় মীশ্বরঃ কথ মহো সৃষ্ট্যাদিকং জায়তে ॥ ৩৮ ॥

38. The Theologist answered, “ Divine power is manifested in his supernatural works ; and if a Creator is disowned, who could have been the projector of this grand universe ?”

নাস্তিক উবাচ ।

কা সৃষ্টৌ পরিদেবনা যদি পুনঃ পিতোরপত্র্যোন্তবঃ কুস্তা
দ্যাঃ প্রতবন্তি সন্তত মমীতত্ত্ব কুলালাদিতঃ ॥ ৩৯ ॥

39. The Atheist remarked, “ Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots.”

তার্কিক উবাচ ।

সত্যং সত্যং কর্ত্তারো পিতরো সুতস্য কলমাদীনাং
কুলালাদয়ঃ কর্ত্তারো হি যথা তথাস্তি কতমঃ কর্ত্তা বনে
শাশ্বিনাং ॥ ৪০ ॥

40. The Theologist now added, “ It is true our parents are the sole cause of our birth, as potters are of

vessels ; but may it be asked, who planted trees in the forest, and what is the cause of their production?"

ନାୟିକ ଉବାଚ ।

जायत्ते वृत्तेव ते श्लु यथा व्येदोऽवाः प्राणिनः ॥ ४१ ॥

41. The Atheist interrogated in return, "Who was the cause of life, in such insects as come into existence through perspiration?"

তার্কিক উবাচ ।

স্যাদিথ় ১০ যদি তদ্বিনৈব পিতরো পুত্রঃ স্বতো জায়
তা ১০ ॥ ৪২ ॥

42. The Theologian put this question, " If plants grow by nature, why is not offspring produced from them?"

ନାସ୍ତିକ ଉବାଚ ।

କେଷାଞ୍ଚିଦେହିନା ମୟୁଁ ସ୍ଵଭାବେ ଯତ୍ତ ଶ୍ରୀପୁରୁଷ ମଂସଗୀ
ଦେବୋତ୍ତମିତିଃ ଯଥା ମାନୁଷପତ୍ରପକ୍ଷିଗାତ୍ । କେଷାଞ୍ଚିତ୍ପୁନ
ବିନୈବ ଶ୍ରୀକୃଶୋଣିତନୟାତ୍ । ସ୍ଵେଦାଦିନା ଯଥା ମଶକାଦୀନାଂ ।
କେଷାଞ୍ଚିତ୍ ପୁନର୍ବୀଜ ଜଳ ଭୂମି ବିଶେଷ ମଂସର୍ଗେ ଯଥାଗ୍ରହ
ତତ୍ତ୍ଵ ଶମ୍ଯାଦୀନାଂ । ତଥାହି କାନନବାସିନୀ ମପି ତେସାଂ ଯ
ଦୃଛୟା ପତତାମିହ ସାରିଦିବାରି କ୍ଷିତି ମଂସଗୀ ଦବାଧୈବୋତ୍
ପତି ରିତି ସ୍ଵଭାବଏବ ବିଲଙ୍ଘନାନେକ କାର୍ଯ୍ୟୋତ୍ତମେ କାର
ଣାଂ ॥ ୪୩ ॥

43. The Atheist replied, "There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as mosquitoes, which are produced by perspiration ; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

তার্কিক উবাচ ।

সত্যং স্বভাব এবাযং । পরন্ত । সমালিকঃ কেলিমহীমহী
রুহং প্রসেচনার্থং ঘটকে যথামুনঃ । তথাস্তিকে বন্যকৃতে
পয়েমুচা মচেতনানাং ঘটকঃ সচেতনঃ ॥ কিঞ্চ । অসৌ স্ব
ভাবঃ স্বস্তরূপঃ কশ্চিদপরো বা । নাদ্যঃ । স্বস্যেব স্বংপ্রতি
কারণত্ব পুসঙ্গাত । নাপি দ্বিতীযঃ ভবন্তে দেহভিন্নাভাবাত ।
যদি দেহভিন্নোপি কশ্চিদ্বিলক্ষণ সকল কার্যকারী স্বীক্ষিয়
তে তহি সএবাম্বাক মীম্বরঃ । অতএব ন দ্বিতীযঃ পক্ষঃ ॥ ৪৪ ॥

44. The Theologist proceeded thus, "It is true every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides ? As to nature, it has no power to originate a mortal soul ; but as to the source generally known by the name of God, he is without shape and governs all ; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

নাস্তিক উবাচ ।

ইয়ানেবাবয়ো মৰ্তভেদঃ যন্তবানীশ্চরমেকং নিত্যং দেহ

ব্যতিরিক্তং বিলক্ষণাথিলকার্যকারিণং বুবীতি । অহং
পুন বিলক্ষণ সকল কার্যকর্তৃন নিত্যান দেহ ব্যতিরিক্তানন
স্তানঙ্গীকরোমীতি ॥ ৪৫ ॥

45. The Atheist continued, “Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our own selves to be the authors of our happiness or sorrow in the world.”

তার্কিকঃ সহাসং ।

ধন্যা ভবন্তো যদনন্ত কর্তৃনন্ত কার্যং প্রতি কৌর্ত্যন্তি ।
বযং বদামঃ খলু সর্বকার্যকর্ত্তার মেকং পরমেশ মেব
ইত্যনয়ো মর্তয়ো শ্রেয়ঃ পর্যালোচনং স্বলোচনে ভর্বভিরেব
করুণীযং ॥ ৪৬ ॥

46. The Theologist hearing this laughed heartily, and ridiculed the Atheist in the following words :—

“Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a Divine Being as the Creator of all things, and it is for you to judge whose postulates are superior.”

নাস্তিকঃ সঙ্কুচিতমুখঃ ।

ভবতু লাঘবা দেকএব কর্ত্তা । পরমস্য নিত্যতায়াং কিং
মানং ॥ ৪৭ ॥

47. The Atheist being now irritated admitted the being of an Almighty Ruler ; but denied the belief of eternity.

তার্কিক উবাচ ।

যদ্যসা বনিত্যঃ কস্তস্য উৎপাদকো মাশকো বা অস্তিচেৎ কশিত্বা দৃশোপ্যেকস্তস্য। প্যানিত্যত্বে অনবস্থ। প্রসঙ্গঃ। নিত্য হ্রেচ সএবা স্মাকমীশ্বরঃ ॥ ৪৮ ॥

48. The Theologist here remarked, “ That if there be no perpetuity in the Divinity, who could be the Creator and Destroyer of the universe ? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes ? ”

তার্কিকপুনঃকথন ॥

ইত্যাকর্ণ্য তুষ্ণীঘূতে নাস্তিকে পুনরাহ তার্কিকঃ বিনাধর্মী ধর্মী রচযতি কথম্ব। সভগবানিহানন্দক্ষেত্রপচিত মহো জীব মথিল ॥। জগৎসুষ্টুঃ সৃষ্টি ॥ কিমপি সমদৃষ্ট্যা রচয়তো নরাগো নদ্বেষঃ কৃচিদপি জনে তস্য জয়তি। এবং যদি স্বর্গন রকাদিক ॥ নাস্তি তদা ভবানপি কথ ॥ চৈত্যবন্দনাদৌ প্রবৃত্তো হিংসাতো বিভেতি। নহি বিনাভয়াভিলাষো প্রবৃত্তিনি বৃত্তি ॥ ৪৯ ॥

49. The Atheist remained silent, and the Theologist persevered in his judicious reasonings thus, “ The world has not surely been created free of vice and virtue by an all-wise Ruler, for we rational beings are subject both to pain and pleasure ; but as God is neither wrathful nor malicious towards any of his creatures, he views all with the same beneficent eye and

if you say there is no heaven, nor perdition, why then do you revere the Vata* tree, &c. and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

তার্কিকপুনঃকথনং।

তৎ ফলমপি নৈহিকং অননুভূয়ত্বাং। তস্মাং পারলো
কিক মেব স্বর্গনরকাদি রূপং। ফলজনকা বপি ধর্মাধর্মো
নেহ জন্মন্যেব কৃতো জন্মতএব ফলোদয়াৎ। তস্মাদম্বৈব জন্মা
ত্বরং। ধর্মো ধর্মো পুনঃ প্রতিপাদয়ন্তীশ্বর কৃতশ্রতিঃ তদনুযায়ি
মুনিপ্রণীত সূতি পুরাণাদয় ইতি। বেদবিহিতৈহিক ফলক
কারীত্যভিচারাদি কর্মভি জ্যোমান বৃষ্টিশত্রুচ্ছদা দ্বিলপফলৈঃ
পারলোকিক কর্মণঃ সাফল্য মনুমীয়তে॥ ৫০ ॥

50. The Theologist again urged, "Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled *Veda*, *Purâna*, and *Smriti*, said to have been drawn up by the command of the Deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

তার্কিকপুনঃকথনং।

এবং এতদভিহিত গৃহণ গৃহোদয়াদি দর্শনাং তত্ত্বদৰ্শিতা
খিল বস্তুনঃ প্রামাণ্যং নিষ্ক্রতি॥ ৫১ ॥

* *Ficus Indicus.*

51. The Theologist further said, "By the knowledge of astronomy men predict eclipses either of the sun or moon."

নাস্তিকপরাভবঃ ।

বৌদ্ধেপুনঃ শুদ্ধিবিহীন বুদ্ধৌ বা বিশ্বিতে বিস্তৃত বুদ্ধশাস্ত্রে
সোমাদহামেষু সভাশ্রিতেষু ভূয়ঃ সবিদ্বান্বিজয়ী জগাদ ॥ সি
দ্বোঁহয়ঁ পরমেশ্বরঃ প্রভুতয়া সর্গস্থিতিষ্ঠৰঁস কৃত্তিযো নি
ত্যমতির্গতিস্তনুভূতাঁ কুর্যাজ্জগন্মদ্বলঁ । জেতারো বয়মদ্য
নাস্তিককুলপুরুৰঁসনা দ্বেষিণো জানীমঃ সহসাপরানপিপরা
ভূতাঁ স্তদীয়েচ্ছয়া ॥ ৫২ ॥

52. The Atheist was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Theologist began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great Governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed.

বৈষ্ণব উবাচ ।

অথ প্রভুনাদিষ্টঃ স্বমত মাহ বৈষ্ণবঃ । নারায়ণারাধন মন্ত্র
রেণ যোমুক্তি মাকাঙ্ক্ষিতি জীবলোকঃ । পোতাধিরোহেণ বি
নৈব সোপি পয়োনিধেঃ পারমপি প্রয়াত্ত ॥ ৫৩ ॥

53. Vyshnava, in obedience to his spiritual guide,

now declared his opinion, “ He who wishes to obtain salvation without offering adoration and sacrifice to Náráyana (the Almighty Ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff.”

ଶୈବ ଉବାଚ ।

ଦେହାଦିଭି ଶୈଶକୃପୋପଗନ୍ନେ ରନ୍ଧେକୁପାଇୟେ ରପି ନି
ବିକଳ୍ପଃ । ପୋତାଧିରୋହେଣ ବିନୈବ କେ ପି ରାମାଦିବିନାଗର
ମୁତ୍ତରଣ୍ଟି ॥ ୫୪ ॥

54. Shyva here said, “ Mortals either by the mercy of God or by erecting a bridge, cross over a gulph, as is exemplified in the History of Ráma, who was the majestic ruler of Ayodhyá.”

ରାମୋପାଦକଃ ।

ଅତ୍ରାନ୍ତରେ ରାମୋପାଦକଃ । ରାମେତି ଯନ୍ମାମ ଜନାଃ ନୟରନ୍ତଃ ନଃ
ନାର ବାରାଃ ନିଧି ମୁତ୍ତରଣ୍ଟି । ନ କମ୍ଯ ବେଶନ୍ୟ କୁପାନୁବିଷ୍ଟେ । ବବନ୍ଧ
ଦେତ୍ତଃ । ଜଗଦେକନାଥଃ । ମହାନୂରାରେ ରପରୋ ନକ୍ଷିତ୍ରନ୍ୟାପି
କୁପାଣି ରହୁନି ନାନ୍ତି । ରପେଷୁ ତେବୁ ପୁରୁଷପରଶୀଳାର ରାମଚନ୍ଦ୍ରା ଦ
ପରୋଗରୀଯାନ୍ ॥ ୫୫ ॥

55. The follower of Ráma spoke, “ He who attempts to pronounce even the name of Ráma, is translated from this unsettled Ocean : Ráma is universally known as the self-created Deity, and the preserver of the world ; and what cause can he have to seek the aid of any other being ? since it is he alone who goes by the name of Krishna, and appears in such a variety of shapes.”

কৃষ্ণাপাসকঃ ।

অত্রান্তরে কৃষ্ণাপাসকঃ । রাধাদি গোপীজন দৃক্চকোর
নিপীয়মানানন পূর্ণচন্দ্রাং । বংশী নিনাদাজ্জিত জীবতৃষ্ণাং
কৃষ্ণাং পরঃকঃপুরুষঃ পুরাণঃ ॥ ৫৬ ॥

56. The worshipper of Krishna now remarked, “ Rádhá and other females, (the consorts of Krishna) whose eyes are cheering as those of the bird Chakora, were anxiously desirous to satiate themselves with the nectar that issued from the loving countenance of Krishna, which shines like the sparkling moon, and the harmonious sound of whose musical flageolet, or Vamsee, exhilarates the heart of every living creature.”

রাধাপাসকঃ ।

অত্রান্তরে রাধাপাসকঃ । কিমহো ত্রীরাধামপি গোপী গ
ণেষুজানাসি । আকর্ণয় কলিন্দকন্যাপুলিনে বনেবা গৃহে ই
ন্যতোবা নিবসন্ত্বকদাপি । যৎ পাদপদ্মার্চন মন্ত্রেণ ননন্দ নো
নন্দকিশোর এষঃ ॥ ৫৭ ॥

57. The Disciple of Rádhá proceeded thus, “ Do not compare Rádhá to other female Goddesses, for her true lover is Nanda-kishora, who whether residing on the banks of the Kálindée or Yamuná, or in his palace, hesitates not to fall at her feet, and to repeat those devout expressions without which he is never delighted.”

পুনঃ কথনঃ ।

যামীশ্বরীত্বে পরিকল্প্য যত্না দাত্ত্বান মাবেশ্যচ দাসভাবে ।

প্রসাদ মাসাদ্য কটাক্ষভঙ্গী রঞ্জীচকারৈষ শিরঃপুণামৈঃ ॥
তেনাপি গোপালক বালকেন ন্যবেশি যা পুণ্যলতা ফলত্বে
ধন্যোসি কিন্তে কথ্যামি রাধাং তামন্য সামান্যতয়। বুবী
ষি ॥ ৫৮ ॥

58. The above speaker continued to the following effect, “Krishna is the devoted lover of Rádhá, he adores her as a Goddess with his heart and soul. He prostrates himself at her feet with the hope and expectation that she will cast an indulgent eye upon him, and favour his suit. If then Krishna, who although the offspring of a milkman, is yet a Heathen Deity, thus estimates her worth, and placing his all in so deserving a Goddess, be anxious for fruit from her lovely body as from a promising plant, how mistaken must any one be to suppose her a common or inferior woman ?”

কৃষ্ণোপাসকঃ ।

সত্যং সত্যং অস্মাতি রাবেশা দপ্তরিধানেন তথোক্তং ।
পশ্য। প্রাণেশ্বরী দৈবত দৈবতন্য শ্রীকৃষ্ণ দেবস্যত্ত রাধিকৈ
ব। অদ্যাপি রাধাসহিতো যদেম বৃন্দাবনে নিত্য বিহারশা
লী ॥ ৫৯ ॥

59. The adorer of Krishna assented to the remark, and added, “All that you have said is just and right, and I concur with you in opinion that it would indeed be wrong on my part to imagine otherwise, since Krishna the chief of the Deities, at this very time continues to enjoy real pleasure at Mathurá with his lovely consort to whom the allusion has been made.”

পুনঃ কথনঃ ।

অপিচ রাধাৎ বিনা ধ্যায়তি যশ্চ কৃষ্ণৎ কৃষ্ণৎ বিনা ধ্যায়তি যশ্চ রাধাৎ। ইমা বুভা বপ্যুপাপন্নমোহৌ বৃথাজনী ভক্তি রনানভিজ্ঞো। রাধাৎ বিনা তিষ্ঠতি নৈব কৃষ্ণঃকৃষ্ণৎ বিনা তিষ্ঠতি নৈব রাধা। সাধারণান্যেন্যান্যরসে নিমগ্নৌ মগ্নৌ মদী যে হৃদি খেলতান্তৌ ॥ ৬০ ॥

60. The Disciple again said, “ He who contemplates Krishna without any reference to his beloved Rádhá is like one that vainly calls upon her while regardless of him. Hence it is that either the one or the other is left in darkness. To offer devotion either to Rádhá or Krishna separately and distinctly is fruitless and vain, since the two are united in the strictest bonds of conjugal affection and love.”

রামোপাসকঃ সম্মিতঃ ।

কিমহো শৃঙ্গার রসপ্রাধান্যেনৈব সর্বতঃ কৃষ্ণস্য মহত্ত্বঃ প্রতিপাদয়সি ॥ ৬১ ॥

61. The pupil of Ráma smiled, and began thus to expostulate, “ No account respecting Krishna’s amours could ever tend to shew his superiority, or prove his character to be religious.”

কৃষ্ণোপাসকঃ ।

রামচন্দ্রস্যাপি শৃঙ্গার রসপ্রাধান্য মন্ত্যেব। পরন্ত বিপ্রলভ্যমাদায়তি বিশেষঃ ॥ ৬২ ॥

62. The worshipper of Krishna here rejoined, "There are many licentious tales recorded in the sacred annals relative to Rámá, and his amorous conduct."

অত্বান্তরে বৈষ্ণব উবাচ ।

কিমিতি স্বমধ্যএব বৃথা কোলাহলঃ প্রারঙ্গো যুবাভ্যাং । য
এব রামোহি সএব কৃষ্ণে যএব কৃষ্ণোহি সএব রামঃ । অন্যো
ন্যভিন্নো নহি রামকৃষ্ণে নারায়ণস্যাবতরো যদেতো ॥ ৬৩ ॥

63. Vyshnava directly afterwards reproved the two disputants thus, "Why do you argue so vainly on a subject which needs no controversy, for it is well known that Ráma and Krishna are the same being who became incarnate in the womb of Náráyana?"

কৃষ্ণপাদকঃ সবিনয় ।

প্রভো যদ্যপি নারায়ণাবতারত্বেনৈব রামচন্দ্রস্য শ্রীকৃষ্ণদে
বস্যচ সাম্য মায়াতি তথাপি পূর্ণাবতারত্বেন শ্রীকৃষ্ণদেবস্য প্রা
ধান্য মন্ত্রেব পূর্ণাবতারত্বঞ্চ অয়মাণ মপি ক্রিয়াবিশেষে রুহ্ণী
যুতে । যথা আবির্ভূত গদাসি শঙ্খ ধনুরা বিভুচ্ছত্ত্বির্ভূজৈ
বৃঞ্ছাদৈ রূপগীয়মানবিভবঃ পীতামূর্ত্রে বালকঃ । কালিন্দী
মতি বর্দ্ধমান সলিলা মূলঞ্জ্য চাল্লোদবৎ গত্বা গোকুলরাজজা
মথ মহামায়া মিত্রচালয়ন । কৃত্বা তত্ত্ব পুতনাদিকদনং যৎ
প্রাণিভি দুষ্করং বিশগ্নিষ্ঠমিদং নিজোদরং গতং সন্দর্শ্য
মাঁত্রে বপুঃ । গোপীভি বিজ্ঞার যঃ শিশুরপি প্রাগল্প্য মুদ্রেজ
যুন্নত্বগৰ্ব মথর্বযৎ মূরপতে কৃত্ব্য গোবর্দনং ॥ আশচর্যং
জগতো ইগ্নিলং জনয়তা হস্তাচ কং সাদিকং সন্দর্শ্যাথ কৃতান্ত
মন্দিরগতাপত্যানি পিত্রে পুনঃ । সুপ্তা যেন নিশান্তরে মধু

পুরীমধ্যস্থিতা যাদবা নীতা দ্বারবতীৰ্থ সতীৰ্থ জলনিধেরন্তঃ
ক্ষণান্বায়য়। কিঞ্চ ষোড়শ সহস্র মজসুৰ্থ কন্যকাঃ ক্ষিতিভূ
জা মুপভোক্তুৰ্থ। তাবতীঃ সমকরোনিজমুক্তী স্তুত্র তত্ত ভবনে
ভুবনেশঃ ॥ ৬৪ ॥

64. The follower of Krishna thus offered his protestation, “ Krishna and Ráma cannot be the same, for the former by his incarnation manifested great valour, particularly in the undertaking of many arduous exploits; he was well known by his having a mace, a dagger, a shell, and a bow in each hand, by his wearing a purple silk robe, and by his exhibiting the glories of Brahma; moreover the illusive Krishna having sprung from the race of a cow-herd, crossed over the Kálindíee river, where he slew many vile cannibals which it was impossible for others to do; having been taught by his mother (whilst in her womb) such things as related to the universe, he was also addicted to sensual gratifications; he gained the field against his fellowcompanioons; caused Indra’s boast of having upheld the mountain Govardhana to be set aside; he destroyed the Genius named Kamsa, and restored to his parents their deceased issue; he crossed the ocean and conveyed his household from Mathurá, by his magical power, during the hours of sleep, for they were ignorant how they had been transported; and he used to appear in different shapes, for the purpose of having sexual intercourse with his mistresses, who were 16,000 in number.”

পুনঃ কথনৰ্থ ।

অথচ বিচিৰ দন্তানি মুলোচনানি অভদ্র লীলাজিতকার্মু

କାଣି । ମେରାଣି ସୌମ୍ୟାନି ମୁଦୀପ୍ରିମନ୍ତି ସମନ୍ତତଃ କାନିଚିଦାନ ନାନି । ମୁବର୍ତ୍ତୁଲୈଃ କୋଟିର ଲୀନ ଶୋଣେ ଝୁଗୁ ରନେକାଙ୍କିଭି ରଞ୍ଜିତାନି । କରାଲ ଦଂଫୁଣାଣି ଭୟକ୍ଷରାଣି ଭାସ୍ମନ୍ତି ବଜ୍ଞାଣି ତଥା ପରାଣି ଶ୍ୟାମାନି ପୀତାନି ତଥା ନିତାନି ରଜ୍ଞାନି ରଜ୍ଞାନି ପି ବନ୍ତି ଭୂଯଃ । କାଲାନଲଜ୍ଜାଲ ମିବୋଦ୍ଧମନ୍ତି ମୁଖାନ୍ୟଥେ କାନପି ବିଷଫୁରନ୍ତି । ଆଶ୍ଚର୍ଯ୍ୟକୁପାଂ ନିଜରପମୀଦୃକ୍ ଯୋ ଦର୍ଶ୍ୟାମାନଧନ୍ୟ ଯାଯ । ଅପିଚ ଯୋ ଦୈତ୍ୟବଂଶାବତରାନରେଭାନିହତ୍ୟ ଭୂମେ ରବ ତୀର୍ଯ୍ୟ ଭାରଂ । କ୍ଷୟଂ ବିଧାଯ ସ୍ଵକୁଳମ୍ୟ ଲୋକାନ ସ୍ଵତେଜମ୍ବା ବ୍ୟା ପର ଦିବଂ ଜଗାମ । ରାମାଦୟେ ୨୦ଶାବତରାହରେଚେନ୍ଦ୍ରବନ୍ତି ସର୍ବେ ପି ଭବନ୍ତ ନାମ । ପରନ୍ତ ତେ ହନ୍ତ କଥନ୍ତ ଦାମ୍ୟଂ ଭଜନ୍ତ କୃଷ୍ଣେନ ସମ ନ୍ତ ତେନ ॥ ୬୫ ॥

65. The above speaker further proceeded, “Krishna appeared to Arjuna in a miraculous shape, whilst he was attended by many fair damsels, whose smiling faces were enough to charm any man’s heart, whose arched eye-brows excelled those of others, whose languishing and beautiful eyes were super-eminently piercing, and whose teeth were like pearls. Krishna having been embodied to bear the burdens of this transitory world on his shoulders, afterwards assumed his seat in Paradise; and as for Ráma and other Deities, they are a part of him, wherefore it is requisite for us to offer our mental adorations to him without hesitation.”

ଇତ୍ୟଦୀର୍ଘ ବିରତେ କୃଷ୍ଣପାନକେ ରାମୋପାନକଃ ।

କିମହୋ ଶ୍ରୀରାମାଚନ୍ଦ୍ରମ୍ୟ ମହିମାନଂ ନବେଣ ସିଆକର୍ଣ୍ୟାକର୍ଣ୍ୟ ଚତୁର୍ବୁଜଃ ପୀତ ଦୁକୁଳଧାରୀ ହାରୀ ମହନ୍ତ୍ରାଂ ଶ୍ରମହନ୍ତ୍ର ଦୀପିଃ । ରାମଃ ପରଂ ସୁନ୍ଦର କୁତୋପିହେତୋଃ କୌଶଲ୍ୟାଯା ଲୋକି ପୁରୋଖବତୀର୍ଣ୍ଣଃ । ତଯାତତଃ ସ୍ତୋତ୍ରଶତୋପଗୀତଂ ସ୍ତୁତଂ ଭବାନ୍ତ୍ରୋଜ ଭବାଦି ଦେବେଃ

କ୍ଳଙ୍ଗଦଦୋକ୍ରପ ମରୁପଶାଲୀ ବିହାୟ ବାଲୀ କୃତବିଗୁହୋଭୂତ । ଅନନ୍ୟନାଧ୍ୟାମବଧାର୍ୟ ସତ୍ତ୍ଵାଦ୍ୟାଂ ସାଚୟାମାଦ ହଠାନୁନୀତ୍ରଃ ନିହତ୍ୟ ରଙ୍ଗାଂସିଚକାର ରଙ୍ଗାଂ ତାମେର ବାଲୋପି ମହାପ୍ରରମ୍ୟ ॥ ୬୬ ॥

66. The follower of Krishna discontinued speaking, the worshipper of Ráma having answered thus, " Listen to a miraculous account of Ráma ; he had four arms, was clad in a supersine purple garment, had a garland round his neck, and an aspect as brilliant as the rays of a thousand suns ; his mother Kowsalyá was much pleased with a shape so admirable and well arrayed. To him devotions were offered by the Deities, Shiva, Brahma, and others ; he was transformed into the shape of a human being, was conveyed away by Vishwá-Mitra, for the purpose of being revered, and by him was preserved from the assaults of the horrible cannibals, who used to oppress him."

ପୁନଃ କଥନାଂ ।

ଶୈବାଂ ତ୍ରିଲୋକୀବିନିବାନଭାଜାଂ ବଲାଦମାଧ୍ୟୋଦ୍ଧରଣଂ ଧନୁସ୍ତଂ । ଯୋ ହେଲୟା ଶ୍ରୀରଘୁବଂଶହଂ ମୋ ଜଗଚ୍ଚମଂକାରକରଂ ବ୍ୟବସ୍ଥା । ଦୈଦବୀଂ କଳାଂ କାମପି କାମରୂପାଂ ବସୁନ୍ଧରାୟୋନି ମ୍ୟୋନିଜାତାଂ । ନିଜାନ୍ତ୍ରଜ୍ଞେ ଜନକେନ ନୀତାଂ ମୀତାଂ ବିନୀ ତାଂ ପରିଣିତବାନ୍ୟଃ । ଯୋ ଜୀମଦଗ୍ନ୍ୟାଜ୍ଜଗଦେକ ମାନ୍ୟାନ୍ତାବଲାଙ୍ଗ କ୍ଷତ୍ରିୟ କାଳରାତ୍ରେଃ । ମଦୋଦ୍ରତା ଦୁଦ୍ରତାପଶାତ୍ରେ ତେଜୋନିଜଂ ବୈଷ୍ଣବ ମାଜହାର । ପିତୁଃ ପ୍ରତିଜ୍ଞା ପରିପାଲନାଯ ରାଜ୍ୟଂ ପରି ତ୍ୟଜ୍ୟ ଜଟାନ୍ଦଧାନଃ । ଯୋ ବଳକେନାନ୍ତରମୟତଃ ମନ୍ତ୍ରବନଂ ଗତୋ ଲକ୍ଷ୍ମଣଜାନକୀଭ୍ୟାଂ । ଲୋକତ୍ରୟୋପଦୁବକାରକାଣି ଘୋରାଣି ଘୋରାୟୁଧ ଦର୍ଶନାନି । ନିହତ୍ୟ ରଙ୍ଗାଂସି ଚକାର ରଙ୍ଗାଂ ତମି ନ୍ତବନେ ମସ୍ତନତାଂ ମୂନୀନାଂ ॥ ୬୭ ॥

67. The believer in Ráma again proceeded, “There never was a man in the universe, who had power to wield the weighty bow of Shiva; but it was easily broken by Ráma, the potent Deity in the family of Raghu, a part only of whose body becomes changed into various shapes; his wife Seetá sprang not from Janaka the earth, for Janaka was merely her guardian; Ráma is known to have subdued the powerful Parusa Ráma, who destroyed the Kshetri race, and being once deprived of his kingdom, was banished to his rural asylum, at Dandacá-ranyá together with his consort Seetá and his younger brother Lukshna, according to a decree of his father; there he suffered so much, that he wore the bark of trees, and had his hair matted; but he performed some remarkable acts in the midst of his sufferings, viz. he killed the monstrous cannibals, and protected the Prophets.”

ପୁନଃ କଥନୀ ।

ଅନ୍ତହିତାୟାଂ ଜନକାତ୍ୟାଯାଂ କାର୍ଯ୍ୟାର୍ଥ ମର୍ତ୍ତି ତ୍ରିଦଶେଷରା
ଗାଂ । ମାୟାଗୟୀ କାଚିଦଲୀକରୁପା ମୀତା ହତା ତତ୍ତ୍ଵ ରାବଣେ ।
ଲୀଲାବଶାଦାଶରଥେ ରଥମ୍ୟ ସାଧାରଣମ୍ୟେ ଜନନ୍ୟ କୋପି । ସ୍ୟ
ଲୋକି ଲୋକେଃ ମକଲେ ବର୍ଲୀଯାନ୍ ପ୍ରିୟାବିଯୋଗପୁର୍ବେ । ବିକା
ରଃ ॥ ୬୮ ॥

68. The believer in Ráma urged furthermore, “The illusive and fictitious Seetá was apparent as heiress of Jániká; she had descended from heaven and was again moulded into her original shape. The Heathen Deities were solicitous to consecrate their ritual ceremonies to her, and she was carried off by Rávana, as related in

the account respecting Ráma. It was not hid from the knowledge of mankind, that when Ráma and his beloved consort Seetá parted, they wept bitterly."

পুনঃ কথনঃ ।

অত্রান্তরে দাসপদঃ প্রপদ্য কুন্দাবতারে। মিলিতো হনূমান্ত। বনেচরাণীমথ বানরাণীসমেলয়ামাস চমুমাত্যঃ। সপ্তস্তুর দুষ্টুর সাগরান্তঃ সেতুঃ ববন্ধ প্রতিবন্ধহীনঃ। চমুমুহেন বিবেশ রামো লক্ষ্মী মলক্ষ্মামপি কামরূপাঃ। কারা গৃহে যা সুরমুন্দরীণাঃ মহেন্দ্র চন্দ্রাদি মুরেশ্বরাণাঃ। গম্যান্য দানব মানবানাঃ শ্রীরাজ রাজানুজ রাজধানী ॥ ৬৯ ॥

69. The Speaker in defence of Ráma proceeded further to say, " Ráma became incarnate in the person of Vishna, and was accompanied by Hanoomána or the deified monkey, with a great number of other apes to Lunká, the capital inhabited by Rávana, who was the younger brother of Kubira. At that city there was a seraglio where the daughters of the Deities used to be confined, and access to it was debarred by a bridge, which was an impediment in the way; but Ráma surmounted the difficulty, and passing over the bridge reached his destination."

পুনঃ কথনঃ ।

তত্ত্বেন্দ্রজিলক্ষণবাণলক্ষ্ম্যে। ভূত্বা সমঃ রাক্ষসলক্ষ্মলক্ষ্মঃ তচ্ছুক্ষ্ম্যা তর্কিত সর্বলোকঃ বিবেশ কীনাশনিকেত মাণ্ড। স্বগম্য হস্তীশ্বর হস্ত মুগুঃ হস্তেন লক্ষ্মাহিত আচক্ষ্ম। যঃ কুস্ত কর্ণঃ সজগাম ধাম যমস্য রামস্য শারেণ ভিন্নঃ। পুরা হরা দা প্তবরেণ দৃষ্ট্বা বিজিত্য ভূযঃ সকলাঃ ত্রিলোকীঃ কৈলাস

মাবেশবশেন শষ্ঠো রাবাস মপুঃ দ্বৃতবান् বলীয়ঃ । জগত্রয়ে
পদুবকারকস্য রণাঙ্গণেন্দ্র বশস্তস্য । ক্ষণেন চিচ্ছেদ শি
রাংসি তস্য দশাপি রামো দশকন্তুরস্য । দত্তা প্রপন্নায় বি
ভীষণায় লক্ষাধিপত্যং রঘুবংশহংসঃ । মায়াময়ীং তামু
পনীয় সীতা মঘী পরীক্ষামিষতো নিবেশ্য । সংপশ্যতা মে
ব সুরেশ্বরাণাং বুক্ষাদিকানাং স্তুবতঃ পুরস্ত্বাং । নিঃসারয়া
মাস হ্রতাশকুণ্ডাং পুরাতনীং তামবতীর্ণ লক্ষ্মীং ॥ ৭০ ॥

70. He continued to add, “ Indrajit, the eldest son of Rávana, was destroyed together with a million of imaginary monsters. At the time of his destruction he was furnished with a pointed shaft by Lukhana. The monstrous elephant of Indra, by name Oyrávata, was killed by Kumbhakarna, who was the second brother of Rávana, a triumphant warrior in all his exploits throughout the universe by the blessing of Shiva, and who in a state of ecstacy, and by his vigorous power, rescued Kylása from its yoke, which was a lofty mountain that had been the residence of Shiva. Ráma in a short space of time pierced the ten-headed giant Rávana, with his sharp dart, and was pleased to grant the sovereignty over Lanká to Vibheeshana, the youngest brother of the late Rávana. The beloved Sectá, the consort of Ráma was brought up before him to pass through a fiery ordeal, and the whole body of the Gods was assembled to witness this miraculous scene, in which her chastity was manifest as it preserved her from being burnt to death.”

পুনঃ কথনং ।

বিরিষ্টি পঞ্চানন সৎ প্রবন্ধৈঃ কাব্যেচ বাচন্তি ভার্গবী

যৈ স্তুষ্ট দ্বিলোকী জনতাভি রাভি কুচাবচৈ শৈচৰ বচোবিশে
বৈষঃ । নাকেশ লক্ষেশ কপীশযুথে বৃত্তো ধনুজেনানুগতঃ স্বকী
য়াৎ । পুরীং সদারোঁয় মুদারকীর্তি বিমান মারুহ্য সমাজ
গাম । কুদুঃ সমুদু র্মুভিশ সূর্যঃ সিদ্ধেশ সাধ্যেদৰ্শভি
দিগীশঃ বুজ্জবিমুগ্নে বিধিনাভিষিক্তঃ সপালয়ামাস মহী
মহীনাং । উত্তার্য ভারং জগতাং ভ্রাণ্টাং নিহত্য রক্ষাং সি
বিতত্য ধৰ্মং । রামো হবসানে সকলা মযোধ্যাং সহেব নীত্বা
দিবমারুরোহ ॥ ৭১ ॥

71. The professor of Ráma continued speaking as follows, “ Ráma is venerated by the Heathen Deities, viz. Brahmá, Shiva, and others ; for having descended from the upper regions he was escorted by them to his royal residence at Ayodhá, where submission was shewn to him ; he became the ruler of the wide universe, and the people of the earth began to experience his favours. He introduced religion among his attendants, slew many horrible monsters, and ascended to his usual place of residence with his followers.”

পুনঃ কথনং ।

হতাবশেষান্পরিহত্য বন্ধুন কৃষ্ণেঁপর্যিত্বা বনিতাঃ পুলি
ন্দে । বিস্তার্য লোকে কলিয়ীতি মেকাং দিবং গতঃ কেবল
মেকএব । তৎকথং কৃষ্ণঃ ক্রিয়াভিরপি রামচন্দ্রাদৰ্থিকঃ
॥ ৭২ ॥

72. The above speaker proceeded, “ Krishna having passed his life at Mathurá left his surviving friends and beloved consorts among impure people ; and though the Kálee yuga, or the Iron-age, was the period in which

he existed and evil actions have since that period been introduced, yet his deeds are not likened to those of Ráma, as related in the narration concerning him; wherefore Krishna does not surpass Ráma."

ବୈଷ୍ଣବ ଉବାଚ ।

ହାହନ୍ତ ଯୁବଯୋ ରଦ୍ୟାପି ବର୍ତ୍ତମାନ ଏବ ବ୍ୟାମୋହଃ ତ୍ୟୁବାଭ୍ୟାଃ
ନନ୍ଦତୋ ବିଷ୍ଣୁମିଦ୍ଵାନ୍ତଃ । ଲୋକେ ଗୃହିତା କୃତିକମ୍ୟ ତମ୍ୟ ନବାନ୍ତବଃ
କୋପି ବିକାର ଆସେ । ପରଃ ଜନମ୍ୟେବ ସମନ୍ତ କାର୍ଯ୍ୟ ଲୀଲାବି
ଲାମଃ ପୁରୁଷୋତ୍ତମମ୍ୟ । ତ୍ୟାଗୋହି ରାଜ୍ୟମ୍ୟ ବନେ ନିବାସୋ ଦାରୀ
ପହାରୋମୁଦ୍ଧିଦେତ୍ତବନ୍ଧଃ । ରଙ୍ଗୋବଧାଦିଶ୍ୟ ବିଲାସ ମାତ୍ରଃ ଚକାର
ଭୂମାବବତୀର୍ଯ୍ୟ ରାମଃ ॥ ୭୩ ॥

73. The pupil of Vishnu here broke out in this strain, " Why are you too engaged in vain colloquies ? Are you not well acquainted with the real account of Vishnu ? Do you not know that appearing in human-shape, he descended from heaven to shew clemency to his fellow-creatures, and that his character was unimpeachable, having gained universal applause, whereas Ráma was banished to some dreary place, and stripped of his royalty, the only thing remarkable in his conduct having been the destruction of some evil spirits by the erection of a bridge."

ପୁନଃ କଥନଃ ।

ପ୍ରକାମ ଖେଳା ବୁଜୁନ୍ଦରୀଭି ସ୍ତ୍ର୍ୟାଗୋପି ତାମାଃ ଜଲଧୌ ନି
ବାନଃ । ଭୂଭାରନାଶଃ ସ୍ଵକୁଳକୁର୍ଯ୍ୟଚ ଦାରୋପମଞ୍ଚାଦିଚ କୃଷ୍ଣଲୀଲା
॥ ୭୪ ॥

74. The disciple of Vishnu went on, “ Krishna left his amours, and refrained from the company of his beloved consorts at Bruja ; He thus struck at the root of his race, and it consequently became extinct ; he used to reside in the ocean Kshiroda.”*

পুনঃ কথনঃ ।

রামস্য ভক্তে। প্রথ কৃষ্ণভক্ত স্তথা নৃসিংহাদিক ভক্তিশা-
লী। সর্বে। ২প্রয়ঃ। বৈষ্ণব শাস্ত্রবিভিন্ন নিবেদিতো বৈষ্ণব এ
ব লোকে। যো দ্বেষ্টি রামঃ। ভজতে তু কৃষ্ণঃ। যো দ্বেষ্টি কৃষ্ণঃ।
ভজতে তু রামঃ। ইমাবুভো বৈষ্ণব সর্গ মার্গে বহিমুখেন
নিবেদিতো স্তঃ। ॥ ৭৫ ॥

75. The above speaker continued, “ He who worships Ráma, Krishna, or Nurasingha, is called Vyshnava. He who disregards Ráma, and adores Krishna, is ever disappointed of the blessings which are conferred on the followers of Vishnu.”

পুনঃ কথনঃ ।

অতো মহেশোপি বিহায় ভেদবুদ্ধিঃ। সদা সেবত এব বি-
মুঝঃ। রামঃ কৃষ্ণঃ তথ। নৃসিংহঃ। তথা হয়গুৰীব মুখ প্রভে
দঃ। ॥ ৭৬ ॥

76. He further stated, “ The worshipful God, Ma-
hesha,† hesitated not to offer his prayers to Ráma,
Krishna, Narásingha and Hayagreeva, in their incar-

* The name of one of the seven seas in Hindu Geography.

† One of the names of Shiva.

nate natures; and it is obvious that Ráma is superior to all."

ଶୈଶବ: ସକୋପମୁଖ ।

ଅହୋ ଭବାନେର ଶିବଂ ମହେଶଂ ବଦନ ବଦତ୍ୟନ୍ୟ ମନେନ ଦେ
ବ୍ୟଂ । ବ୍ୟାଘାତ ପାତୋ ବଦତ ସ୍ତରାୟ ମାପାତତୋ ଦୂରଣ ମାହ
ମମ୍ୟକ । ଇଶୋ ମହେଶଃ ପରମେଷ୍ଟରୋ ବା ମହେଷ୍ଵରଃ କେବଳ ମୀଶ୍
ରୋ ବା । ସମାଧ୍ୟୟା କଃ କଥିତୋ ମହନ୍ତିଃ ଶିବାଦୃତେ ବେଦପୁରାଣ
ବିନ୍ଦିଃ ॥ ୧୭ ॥

77. The defender of Shiva became vexed and expressed himself thus, "It is folly to say that Mahesha ever paid religious honours to subordinate Deities. The bare assertion manifests prejudice, as it is averred by our sacred writers that there is no difference between Shiva and Mahesha, that they are one being bearing two names, and that the same actions are common to both."

ବୈଷ୍ଣବ ଉବାଚ ।

ସମ୍ମିତଂ ଇଶ୍ଵର ଇତି ନାମେବ ଐଶ୍ୱର୍ୟମାୟାତି । ପଶ୍ୟ ତାବଂ
ଭଗବତୋ ବିଷ୍ଣେ ରୈଶ୍ୱର୍ୟଂ ବେଦପୁରାଣାଦିସିଦ୍ଧଂ ॥ ୧୮ ॥

78. The worshipper of Vishnu hearing this smiled, and said, "Is it not mentioned in the holy writings, that God is not known by his name only; but by his attributes, and Vishnu made himself conspicuous thereby, as is authenticated in the Vedas and Puranas."

বিষ্ণে স্তাবদৈশ্বর্যং পশ্য ।

শিবঃ শুশানে চিতিভূমধূমুরঃ কপাল মালাস্তি তুজঙ্গভূষণঃ
সতাল বেতাল পিশাচ মণ্ডলে নটরঞ্জনত ইবাত্তভূষণঃ।
দিগম্বরো মুক্তজটো বিরুপদৃক্ত জ্বললাটাগ্নিশিখাবলে
হিতঃ। অগঙ্গলং রূপমিদং দধংকথং ভজজ্ঞনানাং বিদ
ধাতু মঙ্গলং। উপাসকো যো যদুপাসনারতঃ সতং সমে
তীতি সতঃ শ্রতং ময়। অতঃ শিবারাধনতঃ পিশাচতাং
কথং নযায়াদিতিমে নিবেদয়। অনেন রূপেণ সম্মানয়া
ক্রিয়াভি রেতাভিকুণ্ডীরিত স্থিতিঃ। মহেশ্বরাখ্য। মপি লক্ষ
বানযং। মহেশ্বরত্বং কথমেতু বাস্তবং॥ ৭৯ ॥

79. This speaker again went on, “Behold and consider the description of Shiva. His body is besmeared with funeral ashes, a festoon of mortal bones is hung round his neck, he is surrounded with deadly asps, and attended by a host of evil spirits, known by the names of Tálā and Vetála, &c. he is disrobed of his apparel, his hair is dishevelled, his eyes look dismal, and his forehead sparkles with fire. How then can his person be the object of adoration? and how can one by venerating him obtain eternal bliss? He who associates with evil spirits is one of their members; but no divinity.”

ইতি বিস্মিত মুদীর্য বিরতে বৈষ্ণবে শৈবঃ সকোপং।

অনন্তরূপস্য শিবস্য লীলয়া বিহারশীলস্য বিচ্ছিকর্মণঃ।
অনেনরূপেণ ভীষণেন তৎ স্বরূপহানি নভবেৎ কথপ্রবন। কিঞ্চ
মুখম্বা কৃতস্তস্য দৃঃখং কৃতোবা কৃতঃ সুন্দরত্বং কৃতো ইসুন্দর

ত্বং । অনেকৈঃ স্বরূপে রূপেকৈঃ প্রকারৈঃ সদা লীলয়। খেল
ত শিচয়স্য ॥ এতাদৃশস্যাদ্য মহেশ্বরস্য বিহারশীলস্য বি
চিত্র রূপৈঃ । সাদৃশ্য মায়াতু হরিঃ কথম্ব। স্বেনাপি নেত্রেণ
সমর্থকো যঃ ॥ ৮০ ॥

80. The defender of Shiva felt much displeased, and replied abruptly, "Shiva has numberless miraculous shapes, his actions are mysterious, his purity is not affected by his assuming a mortal body, he is not subject to misery, and happiness is his portion, his beautiful or vile image is of little moment so long as the eternity of his life is certain, and he enjoys uninterrupted felicity. He is so far superior to Vishnu, that he is adored by him."

অথ সরস্বতী অধিষ্ঠানং ।

অত্রান্তরে কোপি সমাজগাম সমস্ত বিদ্যার্থকর্ণধারঃ ।
প্রগল্প পুং রূপধরাদরেণ সরস্বতী মূর্ত্তিব সাক্ষাং ॥ তৎ
বীক্ষ্য লোকে শ্রত পূর্বকীর্তিৰ্থ তেজোবিশেষানুমিত স্বরূপং ।
বিদ্বৎ সমাজে নৃপতিশ দূরা দভূয়িথিতঃ সম্মু নমুদৃষ্টিঃ । আগ
ত্যাথ সর্বতো ষ্঵লোক্য প্রভুং প্রত্যাহ সঃ । সুমণিতা পণ্ডিত
মণ্ডলৈরিযং ভবৎসভা দেবসভেব দৃশ্যতে । অহো বিচারঃ
কতমঃ প্রবর্ত্ততে মৈমতদাকর্ণন কর্ণকৌতুকঃ ॥ ৮১ ॥

81. A Pandita or learned man made his appearance among the disputers. He looked as if he were the female Deity Saraswátee, or the Goddess of Science, who had assumed the shape of a man. On his appearance, all those who were present began to shew him respect and esteem, and begged him at the same time to be seated. The Pundit then spoke in an eloquent manner

to this effect, " Since this place is so well crowded by people as enlightened as any learned Heathen, I am extremely anxious to hear what are the discussions you are carrying on."

অথ প্রতুঃ সবিনয়ঃ ।

সৎপ্রতি প্রবর্ত্তমানোঁয়ঁ শৈববৈষ্ণবয়োর্বিবাদঃ । শৈবঃ
শিবঃ মহত্ত্বেন প্রতিপাদয়তি । বৈষ্ণবস্ত্ব বিষ্ণুঁ তদত্ত বি
ষয়ে মাধ্যম্য মবলম্বয়ত্তে । ভবত্তোঁমাদৃশাঁ সৎশয় মপ
নয়ন্ত ॥ ৮২ ॥

82. The Monarch here replied, " The matter in dispute is, whether Shiva or Vishnu is the object of veneration, and the disputants are the followers of those two divinities; wherefore I beg to refer to your discriminating judgment for a right answer and one that may terminate the dispute."

অথ সকল বিদ্যানিধির্বিদ্বান্ম কিমত্ব বিষয়ে মাধ্যম্য মস্মাকঁ
আকর্ণয় তাৰঁ ।

কালস্তুচ্ছতৰঃ কলিঃ কলিময় স্তম্ভিন কিয়জ্জীবিতঁ সম্ভ
ত্তিঃ কিয়ত্তী কিয়ত্যপিমতি র্বিদ্যাবলঁ বা কিয়ৎ । কিৰ্ত্তি
কুমো মহিমান মদ্য চ মহামোহন্য হাস্যান্নদঁ যত্তত্ত্বাপি চ
গর্ব পর্বতধরো বৰ্ষত্তি সর্বোজনঃ ॥ ৮৩ ॥

83. The Pandita thus began, " My opinion will be of little avail in regard to the argument; listen, notwithstanding to what I have to say, since man in his best state is subject to all the evils attendant on this life, and his existence is but of short duration; his

reasonings, how proud soever he may be of his knowledge, or even of his possessions, are not to be relied upon; it is consequently useless to attempt to aggrandize one Deity at the expense of another."

পুনঃকথনঃ ।

প্রত্যো তন্মাদনেয়ান্যঃ সর্বদা গর্ভমপহায় যদি পর্যালো
চযন্তি তদা নেতৃশা বাদা ভবন্তি । বহুধাস্মিরেব কলি বলিনি
কলৌ যুগে ধ্বিগত কতিপয়শাস্ত্রাগৈরেব পাষণ্ডপ্রায়ঃ
পণ্ডিতঃ মন্ত্রযোহিতাঃ শৈবা বিষ্ণুঃ । বৈষ্ণবাশ্চ-শিবঃ । নি
ন্দন্তো ভক্তি বিশেষাভিমানিনো মুক্তি মাকাঙ্ক্ষন্তি । বস্তুতস্তু
ময়া পুরাণেপপুরাণযুক্তাঃ সাঙ্গাশ বেদাঃ সূতয়ঃ সমস্তাঃ ।
শাস্ত্রাণি সর্বাণি বিলোকিতানি নক্ষাপিদৃষ্টঃ শিববিষ্ণুভেদঃ
॥ ৮৪ ॥

The Pundita continued :—

84. " Were you all to consult the sacred books deliberately, and without suffering yourselves to be confused, I doubt not there would appear nothing disputable in what they contain; although from a slight knowledge of the Shástras, men are divided in their sentiments, some extolling Shiva and some Vishnu, which is wholly attributable to their imperfect knowledge, however earnest they may all be in placing their faith in the one or the other for the salvation of their souls. From the perusal of many religious codes contained in the Vedá, Purána and Smriti, I have found no difference between Shiva and Vishnu."

পুনঃকথনং ।

অহং পুনঃ পণ্ডিতমণ্ডলীং তাং পৃচ্ছামি সর্বামপি তে
বদ্ধত । শ্রতো স্মৃতো শাস্ত্র পুরাণমধ্যে কেনাপি দৃষ্টঃ শিব
বিষ্ণুঃ ভেদঃ ॥ ৮৫ ॥

He went on to address them :—

85. “I am desirous to know from these intelligent persons, whether they have ever met with a single passage in the books purporting to exemplify the divinity of these Heathen Gods as of two distinct beings.”

অথ সর্বে তার্কিকপ্রভৃতয়ঃ পৌরাণিকাদ্যাশ্চান্যে
যুগপদৃচুঃ ।

মহেশনারায়ণয়োবির্ভেদে। নক্ষাপি দৃষ্টেনখলু শ্রতো
বা। অদ্যতয়োরেব মুখানবীনঃ সৈর্বেরপি শ্রয়ত এষবাদঃ।
শিবদ্য বিষ্ণোঃ পরমুক্তিরেষা পুরাতনী শ্রয়ত এব সৈর্বঃ যশ্চা
বয়োভেদ ধ্যয়ং করোতি নরঃ সংঘোরং নরকং প্রয়তি
॥ ৮৬ ॥

The Courtier, an intelligent speaker, proceeded in these words :—

86. “No one has yet been able to give an explanation of the difference between Mahesha and Náráyana ; but the disputants here have done so. I believe, however, that he who makes a distinction between Shiva and Vishnu, is the author of his own misery.”

অথ সকল বিদ্যানিধি বিদ্বানুবাচ ।

অতো হনযো ত্বেবিপো কদাপি কার্য্যা নবুক্তিঃ সদুপাস
কেন । সদা বিচার্য্যা পর মেকতৈব নচেদনায্যা ভবিতৈব
ভক্তিঃ । হরে হরৌ বাপি মনঃ প্রস্তুৎ যম্ভিন্ন ভবেৎ সোহ
য়ম্পাদনীয়ঃ । মুক্তিশ ভুক্তিশ ততো যথেচ্ছ মবাপ্যতে
নুনমুপাসকেন । শিবেতু ভক্তিঃ প্রচুরা যদিস্যান্তজেন্মজ্ঞেন্ম
হরিং তথাপি । হরৌতু ভক্তিঃ প্রচুরা যদিস্যান্তজেন্মজ্ঞেন্ম
হরং তথাপি । শিবোপি বিষ্ণুং ভজতে কদাপি বিষ্ণুঃ
শিবং বা ভজতে কদাচিত । পরম্পরাত্মেদবিবেচনার্থ মথ
প্রবৃত্ত্যর্থ মুপাসনায়ঃ ॥ ৮৭ ॥

The Pundita added :—

87. “ He who loves truth, and ventures not to separate Shiva and Vishnu, and make them distinct beings, or to corrupt his own morals, will for ever ensure to himself freedom from misery. The consideration, that Shiva and Vishnu are one, is so very reasonable, that no prudent person can contradict it. Wherefore, if either the one or the other be venerated, it is the same, for in either case their votaries are likely to be saved. If any be eager to worship Shiva, he must place his belief also in Vishnu, for to think of venerating the former without believing the latter to be equal, is altogether vain. Has it not been affirmed that sometimes Shiva is transformed into the nature of Vishnu, and vice versa ? Hence we conclude, that the two are as one Divinity, and all ill-disposed men should reform their foolish notions regarding them.”

Makers
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